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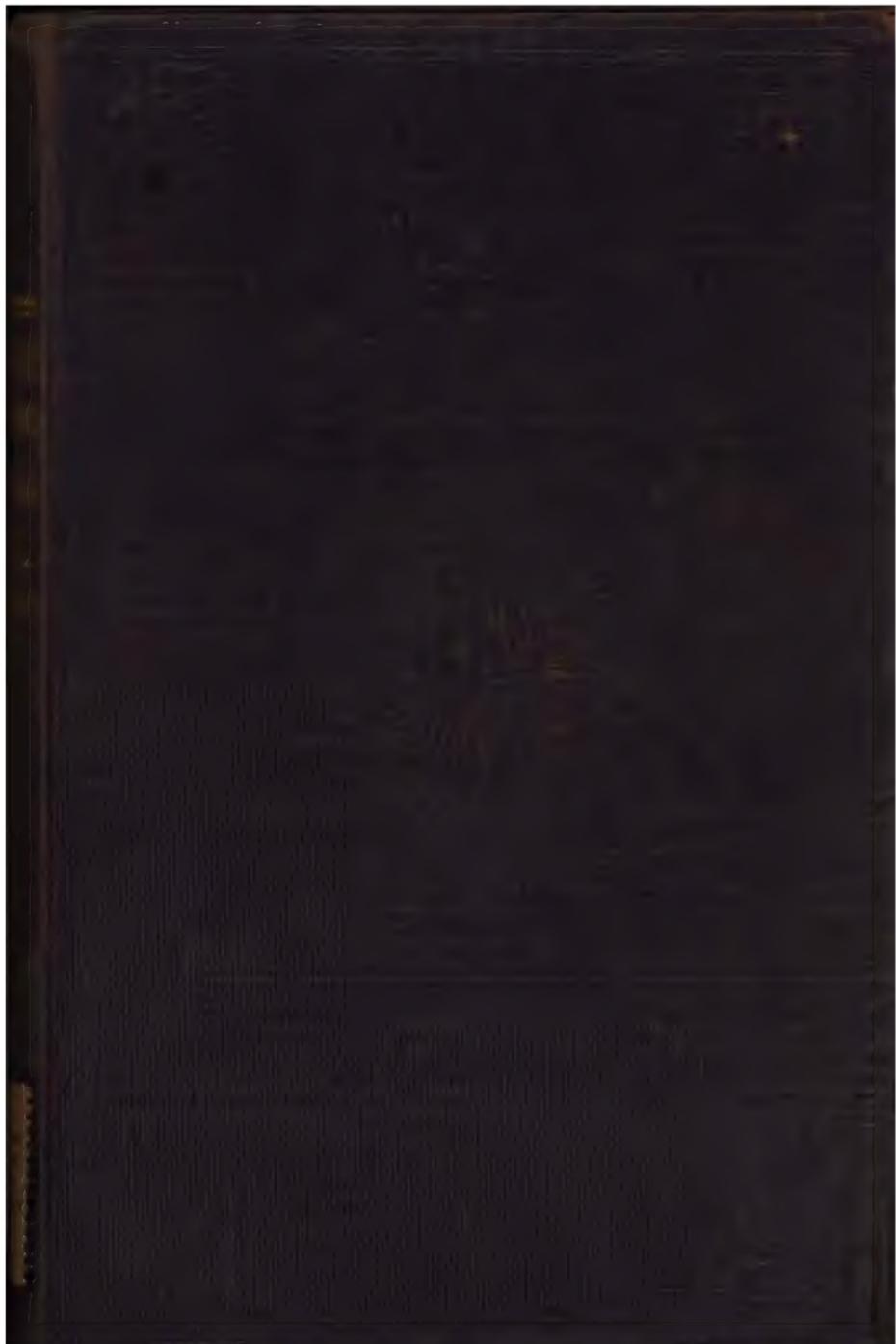
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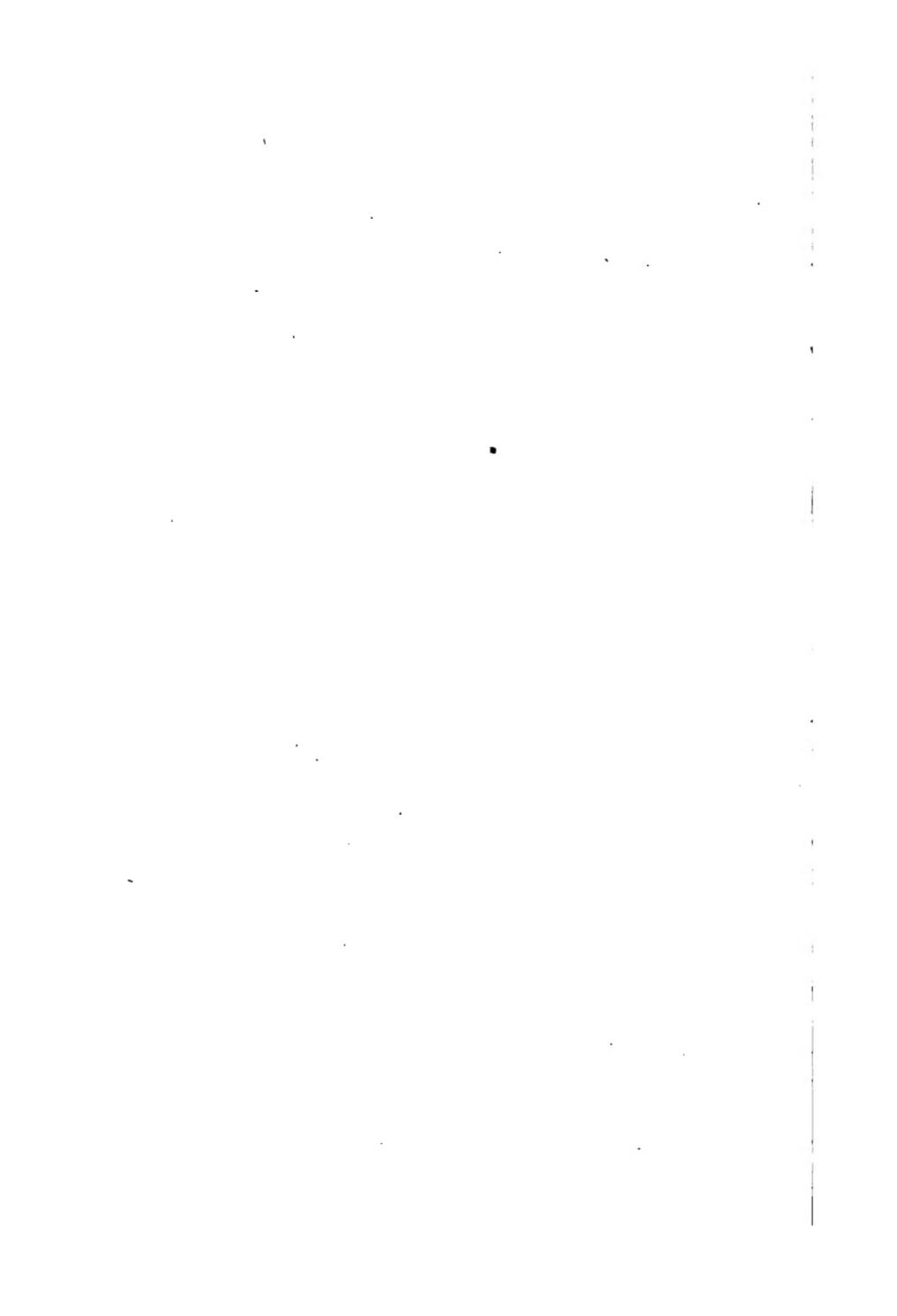
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W.H.P.

C. Purdy

1851



XENOPHON'S
ANABASIS OF CYRUS,
BOOKS I. AND II.

CHIEFLY FROM THE TEXT OF SCHNEIDER:

WITH

ENGLISH EXPLANATORY NOTES,
&c.

BY D. B. HICKIE, LL.D.,
*HEAD MASTER OF ARCHBISHOP SANDYS' GRAMMAR SCHOOL,
HAWKSHEAD.*

NEW EDITION.



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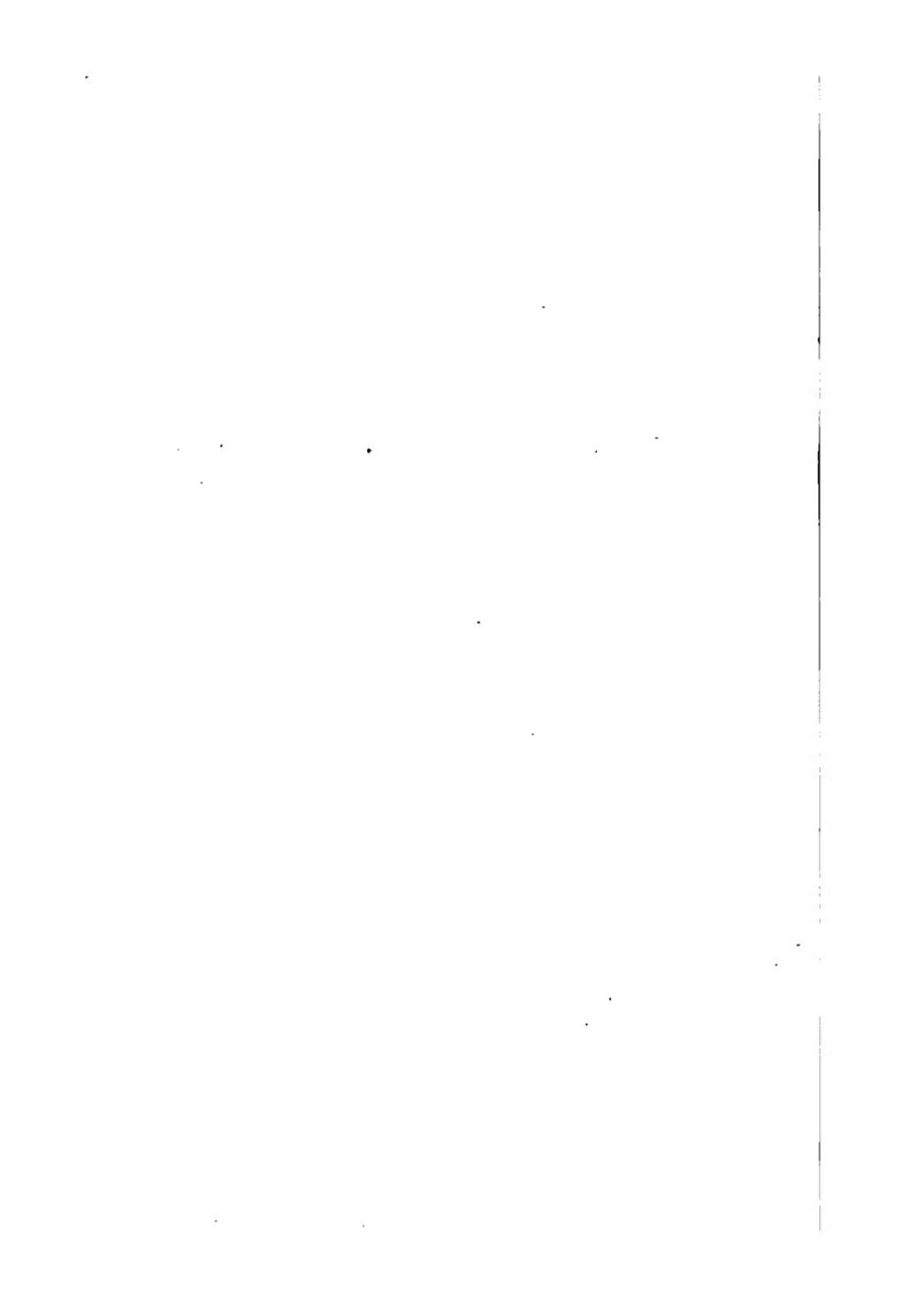
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BIOGRAPHICAL SKETCH

OF

XENOPHON.

(FROM VALPY'S EDITION OF SPELMAN.)

XENOPHON was the son of Gryllus, an Athenian. He was born at Athens, and distinguished himself as a philosopher, a general, and an historian. Much uncertainty however exists concerning his origin and earliest years; yet from his connections and resources he must have been well born and well educated. He was exquisitely formed, and so engaging in his manners, that Socrates was induced to admit him among his disciples. It is said that Socrates, meeting him in a narrow gateway, extended his walking-stick across it, so as to obstruct his passage, inquiring how a man could acquire the means of profit? and on receiving a suitable reply, he inquired further, how men could attain to virtue and honour? Xenophon being at a loss for an answer, the philosopher added, "Follow me and learn." From this time he entered under his tuition, and became eminently qualified for all the offices of public as well as private life. Having accompanied Socrates in the Peloponnesian war, and manifested his valour, he was invited by Proxenus, his friend, to join Cyrus, who was engaged in an expedition against his brother Artaxerxes, king of Persia; but he refused to comply till he could confer with Socrates, who advised him to consult the oracle of Apollo at Delphi. This he did, but merely put the question, under what auspices and with what sacrifices he should prepare for the expedition; to which a favourable answer having been

returned, he informed Socrates of the result, who, after mildly reprobating him for his departure from the advice he had solicited, bid him set out under the direction of the god. Xenophon paid due deference to these injunctions; but being ambitious, and eager to engage in a distant expedition, he hastened to Sardis, where he was introduced to Cyrus, and treated with great attention. In the army he showed that he was a true disciple of Socrates, and that he had been educated in the warlike city of Athens.

The particulars of the march of Cyrus are indeed so minutely described in the *Anabasis*, with reference to the topography and natural history of the various districts through which he travelled, that it has been thought he was advised, in his last interview with Socrates, to write the account.

The time for action now approaching, Cyrus took care to animate his Grecian troops by renewed and splendid promises, and to warn them of the immense superiority of numbers with which they would have to contend, encouraging them at the same time with assurances that they would find the Persian soldiers less than women.

Cyrus assigned the Greeks a position on the right of his army, flanked by the Euphrates, and directed Clearchus to command their right wing, and Menon the left. And here for the first time Xenophon makes mention of himself. Cyrus rode along at a moderate distance surveying both armies, looking now at the enemy, now at his friends. Xenophon seeing him from the Grecian line, rode out to meet him, and inquired if he had any commands for him. Stopping his horse, Cyrus desired him to tell them all, that the sacrifices and victims were favourable. While he was saying this, he heard a clamour through the ranks, and asked what it was. Xenophon told him that they were exchanging a fresh watch-word. He wondered who could have given it out, and asked what it might be. Xenophon replied, that it was "Jupiter the Preserver, and Victory." Cyrus having heard it, said,

“ I agree to it; let it be so : ” and having said this, rode off to his station.

The minuteness with which a circumstance, in itself so little important, is related, is highly characteristic of a young man ambitious of notice and gratified by the honour conferred on him. At the same time it seems to imply that Xenophon had hitherto taken no part in the conduct of the army, and had not been invited to the councils of the prince; for had he been accustomed to converse familiarly with Cyrus, he would scarcely have recorded the present interview.

The battle of Cynaxa, which followed immediately after the anecdote that has just been related, in which Cyrus was slain and his army completely defeated by Artaxerxes, belongs to the history of Persia rather than to the life of Xenophon. The native troops in the army of Cyrus were totally routed; but in that part of the field in which the Greeks fought, the forces of Artaxerxes were put to flight in every direction, and almost without resistance. These last were pursued until the Grecians, wearied with slaughter and fatigue, returned to their camp.

In the mean time, Clearchus was too good a general to neglect provisions for the immediate wants of his army. After dinner, when they were, according to the manner of the Greeks, assembled together to spend the heat of the day in conversation, some heralds arrived from the king and from Tissaphernes, demanding, in the name of the king, that they should ground their arms and surrender at discretion. Clearchus replied; and, among the rest, Xenophon* thus addressed the messenger:—

“ With us, Phalynus, as you may perceive, nothing is of value but our arms and our honour. As long as we preserve our arms, we can rely on our own valour; but in parting with them, we should be conscious of betraying ourselves. Think not therefore that we will resign our only remaining

* Weiske, Schneider, and other modern editors, in place of Ξενοφῶν, ii. 1. 12. read Θεόφωνος.

property, but rather we will use them in fighting for yours." Phalynus laughed heartily at this set speech, and replied, " You appear to be a scholar, young man, and what you say is pleasant enough ; but I would not have your inexperience so much deceive you, as to set your boasted valour against the power of the king."

After the battle of Cynaxa, and the fall of Cyrus, the prudence and vigour of his mind were called into action. The ten thousand Greeks, who had followed the standard of an ambitious prince, were now above six hundred leagues from their native home, in a country surrounded on every side by a victorious enemy, without money, or provisions, or a leader. All gave themselves up to despair. They felt that they were still two thousand miles from the nearest part of Greece, close to the vast armies of the king, and surrounded on all sides by tribes of hostile barbarians, who would supply them with nothing but at the expense of blows and blood : they had no guide acquainted with the country, no knowledge of the deep and rapid rivers which intersected it, and no cavalry to explore the road, or cover their rear on the march. As if discipline and hope had ended together, the roll-call was scarcely attended to, the watch-fires were scantily, or not at all, supplied, and even their principal meal was neglected ; where chance led, they threw themselves down to rest, but not to sleep—for sleep was banished by thoughts of that country and those friends, whom they now no longer expected, and scarcely dared hope to behold again.

But the army had among them a man, little known indeed, but of far greater talents and bolder energies than any general under whom they had served ; and probably the only man who could have extricated them from their present situation of unparalleled danger. Xenophon had hitherto held no rank ; had been attached to no division of the army ; and had appeared only as the friend of Proxenus. He, like the rest, lay awake suffering from grief and alarm : but his mind was not of a temperament to suffer without a remedy, and he

represents himself as having been encouraged by a dream during a momentary doze, which he has so related and interpreted, as to leave it doubtful whether his remarkable attention to omens and sacrifices was the result of sound policy or of sincere belief. Rousing himself from slumber, he began to reflect on the folly and rashness in which all participated. The night was far spent; the enemy would probably be on them with the dawn; submission could only conduct through suffering to an ignominious death: no one provided for the emergency; despair produced the effect of security; and from what people among them, thought he, can I expect a general fit for this business? or why should I hesitate to act on account of my youth? If I thus give myself up without an effort to the enemy, I shall never reach a more mature age.

Full of these thoughts he rose, and calling together the officers belonging to the division of Proxenus, he set before them in an animated speech, the certain ruin and destruction which must ensue from their submission, the grounds on which he trusted for success, from strenuous exertion and prudent counsel; and concluded with assuring them that he was at their service in any capacity; and that if they thought fit to invest him with the command, his youth should only pledge him to more vigorous exertion. On this, the officers unanimously declared their readiness to serve under him, with the exception of one Apollonides, who, speaking in the Boeotian dialect, recommended that they should seek safety by submitting to the orders of the king. To this proposal Xenophon replied with well-timed warmth, declaring that sentiments so base ought to be punished by degradation to servile duties; an expression which led to the discovery that the officer in question had actually been a Lydian slave, and retained the marks of slavery on his person. He was accordingly cashiered, and the example proved of the greatest advantage; for it infused a new spirit into the rest, who, on the suggestion of Xenophon, immediately proceeded to summon a general council of all the surviving generals and

officers, to the number of nearly a hundred. By this time it was midnight, and the Boeotian officers, to save time, requested that Xenophon would open the business, by repeating what he had stated to them.

He accordingly made another judicious and encouraging speech, in which he strongly reprobated the idea of placing the smallest dependence on anything but their own prudence, courage, and unanimity; and recommended, as the first step towards providing for the expected attack, that they should instantly proceed to supply by election the places of the commanders whom they had lost.

As soon as it was day, the new commanders, placing pickets in advance, again assembled the army, and exhorted them to take courage, to maintain discipline, and to rely on the favour of the gods, who would not fail to avenge themselves on the perfidious Persians. Xenophon in particular, having armed himself with a splendour becoming his present rank, endeavoured to raise hope and inspire sentiments of honour; and fortunately the favourable omen of sternutation occurred in the midst of his speech; on which the soldiers, all with one accord, worshiped Jupiter the Preserver, from whom the omen was reputed to proceed; and Xenophon breaking off his harangue, proposed a sacrifice to the god, desiring those who approved of the motion to hold up their hands: the show of hands being unanimous, the sacrifice was formally vowed, and a hymn sung; after which he resumed his discourse, and at great length set before the army, now full of hope and cheerfulness, the system which they must adopt to ensure a safe and honourable return to their native country, and especially enforcing the necessity of a strict adherence to discipline, always the great deficiency of Grecian troops, and of all troops in a retreat, when it becomes doubly necessary. His proposals were unanimously carried, as before, by a show of hands. Thus, without assuming any superior authority, he in fact acted as commander-in-chief, and was cheerfully obeyed; the whole army feeling that they

were indebted to his genius for their present safety, and depending on him for their future hopes.

On one occasion Xenophon, during the retreat, encouraged the almost broken spirits of the army by relating a dream, the interpretation of which was evidently that he should extricate them from their perilous situation ; and soon afterwards he announced information which he had received of a shallower passage lower down, with a landing-place, where the Persian horse would be unable to act against them. The usual sacrifices and libations to the gods having been performed, the whole army sung the *pean*, and prepared to cross the river. The Persians, astonished probably at their apparently undiminished numbers and resolution, offered no effectual resistance ; and the mountaineers being held in check by the judicious dispositions of Xenophon, made little impression on the rear. So complete indeed was the success, that the first division of the Greeks actually captured some booty from the Persian troops.

In their subsequent march they suffered so dreadfully from snow and frost, that the men fell down benumbed with cold, and the cattle perished. The sufferings of the army became extreme, and it required all the art and authority of Xenophon and the other generals to preserve the men from yielding to the severity of the climate and fatigue. He superintended the retreat of his countrymen successfully; and though often opposed by malevolence and envy, yet his eloquence and his activity convinced the Greeks that no general could extricate them from every difficulty better than the disciple of Socrates. He rose superior to danger, and though under continual alarms from the sudden attacks of the Persians, he was enabled to cross rapid rivers, penetrate through vast deserts, gain the tops of mountains, till he could rest secure for a while, and refresh his tired companions. This celebrated retreat was at last happily effected, and the Greeks returned home after a march of one thousand one hundred and fifty-five parasangs, or leagues, which was performed

in two hundred and fifteen days, after an absence of fifteen months*.

The whole, perhaps, might now be forgotten, or at least but obscurely known, if the great philosopher who planned it had not employed his pen in describing the dangers which he escaped, and the difficulties which he surmounted ; the particulars of which memorable adventure are so well related by himself in his *Retreat of the Ten Thousand*. He was no sooner returned from Cynaxa than he sought new honours in following the fortune of Agesilaus in Asia. He enjoyed his confidence ; he fought under his standard, and conquered with him in the Asiatic provinces, as well as at the battle of Coronæa. His fame, however, did not escape the aspersions of jealousy : he was publicly banished from Athens for accompanying Cyrus against his brother ; and being now without a home, he retired to Scillus, a small town of the Lacedæmonians, in the neighbourhood of Olympia.

He was accompanied in his retreat by his wife, and by his twin sons, Gryllus and Diodorus ; but whether this lady was the mother of the young men is not recorded.

* The army of Cyrus marched from Sardis, through Lydia, Phrygia, Lycaonia, and Cappadocia, crossed the mountains of Cilicia, passed through Cilicia and Syria to the Euphrates, forded this river, passed through a part of Arabia and Babylonia, until they reached the plain of Cynaxa. In retreating, the object of the Greeks was to strike the Euxine ; but the error they committed was in making that sea extend too far to the east. From Cynaxa they turned their course to the Tigris, crossed that river, marched through Media, northwards, still following the course of the Tigris. They then crossed the mountains of the Carduchi, and, after great exertions, reached the sources of the river just mentioned. After this they traversed Armenia, crossed the Euphrates not far from its source, lost many of their number in the marshes through the cold and snow, and at last reached the Phasis. Leaving this stream, they passed through the countries of the Trachi, Chalybes, Macrones, Colchians, and at last reached the Greek colony of Trapezus on the coast of the Euxine sea. As there were not ships enough there to receive them all, they determined to return home by land, and marching along the coast of the Euxine, came at last to Chalcedon.

It is probable, that in the course of his Asiatic campaigns Xenophon, though by nature expensive and generous, had amassed considerable wealth ; and it will be recollected that he was one of the generals who were intrusted with the tenth dedicated to Apollo and the Ephesian Diana, on the division of the spoil among the Cyreian Greeks at Cerasus ; a trust not only honourable, but the source also of an ample revenue. Xenophon remitted the portion designed for Apollo to the temple at Delphi ; and, on leaving Asia to return with Agesilaus into Greece, he deposited the other portion with Megabyzus, the treasurer of the Ephesian temple, desiring that if he should fall in the approaching contest with the Thebans, Megabyzus himself should perform the solemn act of dedication in such manner as should be most pleasing to the goddess; but that if he should survive, the money should be returned to him; for in the insecurity of all property in Greece, the safest depository for money and the precious metals was the treasury of a temple, where superstition generally effected what better principles failed to do elsewhere ; and hence the Grecian temples, especially that at Delphi, were generally used both as public and private banks.

When Xenophon was securely settled at Scillus, Megabyzus took the opportunity afforded by the Olympian games to restore the deposit to him, with which he purchased an estate for the goddess, and built on it a temple and an altar ; reserving a tenth of the produce of the sacred land as the rent due to her as proprietor, and leaving the residue to be enjoyed by the occupier of the soil, on condition of discharging his duties as manager of the festivals, and guardian of the temple ; thus securing to himself and to his family a splendid demesne and handsome income, under the protection of reputed sanctity.

The situation of the estate was dictated by the oracle of Apollo, at the suggestion doubtless of Xenophon himself, and appears to have been studiously selected with a view to make it a counterpart of the sacred territory of Ephesus.

The yearly festival was celebrated with an entertainment to all the inhabitants of the town and neighbourhood.

In this delightful retreat, under the protection of the temporal sovereignty of Lacedæmon, and the spiritual tutelage of Diana, Xenophon forgot the toils of war, in a state of as much enjoyment as can fall to the lot of a man whose happiness must depend on sublunary circumstances. He seems to have been precisely what we should now call a literary country gentleman, diversifying the more refined pleasures of his studious hours with the active amusements of the field ; breaking his dogs, training his horses, and attending to the breed of stock ; and so much interest did the philosopher, historian, and commander take in these healthful pursuits, that they became the subject of more than one treatise from his immortal pen ; an example to scholars in all ages that they should not disdain to refresh their vigour, and renew their animation, by allowing the unharnessed faculties to recreate themselves freely in country sports, and exercise themselves agreeably in country business.

From the period of his settlement at Scillus till after the destruction of the Lacedæmonian sovereignty, by the event of the battle at Leuctra, Xenophon appears to have enjoyed uninterrupted quiet, and to have employed himself in composing those works which exalted him to be the rival of Plato in politics and biography, as well as of Thucydides in history. It is said that the emulation between the two disciples of Socrates occasioned a pitiable jealousy and alienation from each other ; but Diogenes relates to the praise of Xenophon, that he gave to the world the history of Thucydides in the name of the author, when he might easily have made it his own. The list of his other works, given us by the same biographer, proves that we have been singularly fortunate in their preservation.

From this literary and rural enjoyment of peace and security, he was not to be tempted by the reversal of the decree against him, which passed on the change of Athenian politics

some time after the battle of Leuctra. Athens was of all places the most dangerous for men in any way eminent, but especially for those who possessed property and talents ; and in the continual changes of system which characterize the republics of Greece, the fickleness of the despotic mob, who had banished and recalled him, might at any moment confiscate his property and take away his life. When therefore the protection of Lacedæmon could no longer avail him, and the dissensions which agitated the surrounding states rendered even the sacred territory insecure, he sent his family to Lepreum, and is related to have gone in person to Elis, to plead with the Eleians (now once more masters of Scillus) for immunity, on account of having accepted the fief from an hostile power. It appears that the prayer was readily granted, and that he returned in peace to the possession of his property ; but whether the commotions of the times rendered a country residence less desirable, or the decline of life brought with it a disinclination for bodily exertion, he appears, in his latter years, to have lived principally at Corinth, in which place he died about the second year of the hundred and fifth Olympiad, 359 years B.C.

The simplicity and the elegance of Xenophon's diction have procured him the name of Athenian Muse, and the Bee of Greece ; and they have induced Quintilian to say that the Graces dictated his language, and that the goddess of Persuasion dwelt on his lips. His sentiments, as to the Divinity and religion, were the same as those of the venerable Socrates. He supported the immortality of the soul, and exhorted his friends to cultivate those virtues which ensure the happiness of mankind, with all the zeal and fervour of a Christian. He has been quoted as an instance of tenderness, and of resignation to Providence. As he was offering a sacrifice he was informed that Gryllus, his eldest son, had been killed at the battle of Mantinea. On this he tore the garland from his head ; but when he was told that his son had died like a Greek, and given a mortal wound to the enemy's general, he

replaced the flowers on his head, and continued the sacrifice, exclaiming, that the pleasure he derived from the valour of his son was greater than the grief which his unfortunate death occasioned.

His character is best painted in his life and writings. He was brave, generous, and affectionate; punctual and vigilant on duty; sagacious and enterprising in command; prudent and eloquent in council; a sincere friend; a magnanimous adversary; a liberal and enlightened statesman. As an author he is above criticism; and the beauty of his style adorns every subject of which he has treated. As an historian he has been thought deficient in dates; but his candour and fairness are generally acknowledged; and his political wisdom and military science have assisted to form some of the ablest politicians and generals of succeeding times.

ΞΕΝΟΦΩΝΤΟΣ ΚΥΡΟΥ 'ΑΝΑΒΑΣΕΩΣ Α'.

CHAP. I.

§ 1. ΔΑΡΕΙΟΤ καὶ Παρυσάτιδος γίγγονται παῖδες δύο· πρεσβύτερος μὲν Ἀρταξέρξης, νεωτερος δὲ Κύρος. Ἐπει δὲ ἡσθένει Δαρέος, καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐθούλετό οἱ τῷ παῖδε ἀμφοτέρω παρεῖναι.

§ 2. Ο μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἵς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κύρος, λαβὼν Τισσαφέρνην ὡς φίλον καὶ τῶν Ἑλλήνων δὲ ἔχων ὅπλίτας ἀνέβη τριακοσίους, ἀρχοντα δὲ αὐτῶν Εενίαν Παρράσιον.

§ 3. Ἐπειδὴ δὲ ἐτελεύτησε Δαρέος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύοι αὐτῷ. Ο δὲ πείθεται τε καὶ συλλαμβάνει Κύρον, ὡς ἀποκτενών· ἡ δὲ μήτηρ, ἔξαιτησαμένη αὐτὸν, ἀπόπεμπει πάλιν ἐπὶ τὴν ἀρχήν.

§ 4. Ο δ', ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται, ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἄλλ', ἦν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα· αὐτὸν μᾶλλον, ἡ τὸν βασιλεύοντα Ἀρταξέρξην.

§ 5. Οστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥσθ' ἐαυτῷ μᾶλλον φίλους εἶναι ἡ βασιλεῖ. Καὶ τῶν παρ' ἐαυτῷ

δὲ βαρβάρων ἐπεμελεῖτο, ὡς πολεμεῖν τε ἵκανοι εἶησαν, καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ.

§ 6. Τὴν δὲ Ἐλληνικὴν δύναμιν ἥθροιζεν, ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, διπλαὶς διπλαὶς ἀπαρασκευαστότατον λάβοι βασιλέα. Ὡδεὶς οὖν ἐποιεῖτο τὴν συλλογήν· ὅπόσας εἰχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἑκάστοις, λαμβάνειν ἄνδρας Πελοποννησίους διπλαὶς πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. Καὶ γὰρ ἡσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναις τότε δ' ἀπέστησαν πρὸς Κύρον πᾶσαι, πλὴν Μιλήτου.

§ 7. Ἐν Μιλήτῳ δ' ὁ Τισσαφέρνης, προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστῆναι πρὸς Κύρον, τοὺς μὲν ἀπέκτεινε, τοὺς δ' ἔξέβαλεν. Ὁ δὲ Κύρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μιλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. Αὕτη οὖν ἀλληλούχοις ἦν αὐτῷ τοῦ ἥθροιζεν στράτευμα.

§ 8. Πρὸς δὲ βασιλέα πέμπων, ἡξίου, ἀδελφὸς ὁν αὐτοῦ, δοθῆναι οἱ ταῦτας τὰς πόλεις μᾶλλον, ἡ Τισσαφέρνης ἄρχειν αὐτῶν καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα, ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἡσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων καὶ γὰρ ὁ Κύρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὃν δὲ Τισσαφέρνης ἐτίγχανεν ἔχων.

§ 9. Ἀλλο δὲ στράτευμα συνελέγετο αὐτῷ ἐν Χερρονήσῳ τῇ καταντιπέρας Ἀβύδου, τόνδε τὸν τρόπον. Κλέαρχος ἦν Λακεδαιμόνιος, φυγάς· τούτῳ συγγενόμενος ὁ Κύρος, ἡγάσθη τε αὐτὸν, καὶ διδωσιν αὐτῷ μυρίους Δαρεικούς. Ὁ δὲ λαβὼν τὸ χρυσίον, στρά-

τευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρονήσου ὁρμώμενος, τοῖς Θρᾳξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ ὡφέλει τοὺς Ἑλληνας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντικαὶ πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα.

§ 10. Ἀρίστιππος δὲ ὁ Θετταλὸς ἐτύγχανε ξένος ὅντα αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κύρον, καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους, καὶ τριῶν μηνῶν μισθὸν, ὡς οὕτω περιγενόμενος ἀν τῶν ἀντιστασιωτῶν. Οὐ δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους, καὶ ἐξ μηνῶν μισθόν καὶ δεῖται αὐτοῦ, μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἀν αὐτῷ συμβουλεύσηται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα.

§ 11. Πρόξενον δὲ τὸν Βοιωτιον, ξένον ὅντα αὐτῷ, ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς ἐπὶ Πεισίδας βουλόμενος στράτευεσθαι, ὡς πράγματα παρεχόντων Πεισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὅντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποίουν οὕτως οὗτοι.

CHAP. II.

§ 1. Ἐπεὶ δὲ ἐδόκει αὐτῷ ἡδη πορεύεσθαι ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο, ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τὸ τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ, λαβόντι ἡκειν ὅσον ἦν αὐτῷ στράτευμα· καὶ τῷ Ἀριστίππῳ, συναλλαγέντι πρὸς τοὺς οἰκοι, ἀποπέμψαι πρὸς ἑαυτὸν, δὲ εἰχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, δις αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι Ξενικοῦ, ἡκειν παρήγγειλε, λαβόντα τοὺς ἄνδρας, πλὴν ὁπόσοι ἴκανοι ἦσαν τὰς ἀκροπόλεις φυλάττειν.

2. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σύν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλώς καταπράξειεν, ἐφ' ἂν ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. Οἱ δὲ ἡδέως ἐπειθόντο, (ἐπίστευον γάρ αὐτῷ), καὶ λαβόντες τὰ ὅπλα, παρῆσαν εἰς Σάρδεις.

§ 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὁπλίτας εἰς τετρακισχιλίους. Πρόξενος δὲ παρῆν, ἔχων ὁπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνῆτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος, ὁπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιὸς, ὁπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὁπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.

§ 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισταφέρνης δὲ, κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἦ ὡς ἐπὶ Πεισίδας τὴν παρασκευὴν,

πορεύεται ὡς βασιλέα, ή ἐδύνατο τάχιστα, ἵππεας ἔχων ὡς πεντακοσίους.

§ 5. Καὶ βασιλευς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισ-σαφέρους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κύρος δὲ, ἔχων, οὓς εἶπον, ὠρμάτο ἀπὸ Σάρδεων καὶ ἔξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρα-σάργγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαλανδρον ποταμόν. Τούτου τὸ εὑρος δύο πλέθρα γέφυρα δὲ ἐπῆν ἔζευγμένη πλοοῖς ἐπτά.

§ 6. Τοῦτον διαβάς ἔξελαύνει διὰ Φρυγίας σταθμὸν ἕνα, παρασάργγας ὀκτὼ, εἰς Κολοσσὰς, πόλιν οἰκου-μένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά καὶ ἡκε Μένων ὁ Θετταλὸς, ἔχων ὅπλας χιλίους, καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιάνας καὶ Ὁλυνθίους.

§ 7. Ἐντεῦθεν ἔξελαύνει σταθμὸν τρεῖς παρα-σάργγας εἴκοσιν εἰς Κελαινὰς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἢ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅπότε γυμνάσαι βούλοιτο ἔαυτόν τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ρέει ὁ Μαλανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλέων ρέει δὲ καὶ διὰ τῆς Κελαινῶν πόλεως.

§ 8. Ἔστι δὲ καὶ μεγαλου βασιλέως βασίλεια ἐν Κελαιναῖς ἐρυμνὰ, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποτα-μοῦ, ὑπὸ τῆς ἀκροπόλεων ἱρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως, καὶ ἐμβάλλει εἰς τὸν Μαλανδρον τοῦ δὲ Μαρ-σύου τὸ εὑρος εἴκοσι καὶ πάντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρί-ζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ, δθεν αἱ πηγαὶ διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας.

§ 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἤτη θεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτα τὰ βασίλεια, καὶ τὴν Κελαινῶν ἀκρόπολιν. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἡκε Κλέαρχος ὁ Λακεδαιμόνιος, φυγὰς, ἔχων ὄπλιτας χιλίους, καὶ πελταστὰς Θρᾷκας ὀκτακοσίους, καὶ τοξότας Κρῆτας διακοσίους. "Αμα δὲ καὶ Σωσίας παρῆν ὁ Συρακούσιος, ἔχων ὄπλιτας χιλίους, καὶ Σοφαίνετος ὁ Ἀρκᾶς, ἔχων ὄπλιτας χιλίους. Ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες, ὄπλιται μὲν μύριοι καὶ χιλίου, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

§ 10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκᾶς τὰ Λύκαια ἔθυσε, καὶ ἀγώνα ἔθηκε· τὰ δὲ ἀθλα ἡσαν στλεγγύδες χρυσᾶν· ἔθεωρει δὲ τὸν ἀγώνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τὴν Μυσίαν χώρα.

§ 11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας τριάκοντα εἰς Καῦστρου πεδίον, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφειλετο μισθὸς πλέον ἢ τριῶν μηνῶν· καὶ πολλάκις ἴόντες ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων διῆγε, καὶ δῆλος ἡν ἀνιώμενος· οὐ γάρ ἡν πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποδιδόνα.

§ 12. [Ἐνταῦθα ἀφικνεῦται Ἐπύαξα, ἡ Σιεννέσιος γυνὴ, τοὺς Κιλίκων βασιλέως, παρὰ Κῦρον καὶ ἐλέγετο Κύρῳ δούναι χρήματα πολλά.] Τῇ οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κιλισσα καὶ φύλακας περὶ αὐτὴν Κιλικαὶ καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τὴν Κιλίσσην.

§ 13. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ἥ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἶνφ κεράσας αὐτήν.]

§ 14. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο παρασάγγας δέκα εἰς Τυριανὸν, πόλιν οἰκουμένην ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. [Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου, ἐπιδεῖξαι τὸ στράτευμα αὐτῇ·] Βουλόμενος οὖν ἐπιδεῖξαι, ἔξέτασιν ποιεῖται ἐν τῷ πεδίῳ, τῶν Ἐλλήνων καὶ τῶν βαρβάρων.

§ 15. Ἐκέλευσε δὲ τοὺς Ἐλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στῆναι, συντάξαι δὲ ἔκαστον τοὺς ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ τὸ δ' εὐώνυμον, Κλέαρχος καὶ οἱ ἐκείνου· τὸ δὲ μέσον, οἱ ἄλλοι στρατηγοί.

§ 16. Ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους, (οἱ δὲ παρήλαυνον τεταγμένοι κατ' ἵλας καὶ κατὰ τάξεις,) εἴτα δὲ τοὺς Ἐλληνας, παρελαύνων ἐφ' ἄρματος, καὶ ἡ Κίλισσα ἐφ' ἄρματαξης. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτώνας φοινικούς, καὶ κυημῖδας, καὶ τὰς ἀσπίδας ἐκκεκαθαρμένας.

§ 17. Ἐπει δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἐρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἐλλήνων, ἐκέλευσε προβαλέσθαι τὰ ὅπλα, καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὅπλα ἐπήεσαν. Ἐκ δὲ τούτου θάττον προιόντων σὺν κραυγῇ, ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς.

§ 18. Τῶν δὲ βαρβάρων φόβος πολὺς καὶ ἀλλοις,

καὶ ἡ τε Κίλισσα ἔφυγεν ἐκ τῆς ἀρμαμάξης, καὶ οἱ ἐκ τῆς ἀγορᾶς, καταλιπόντες τὰ ὄντα, ἔφυγον οἱ δὲ Ἐλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἥλθον. Ἡ δὲ Κίλισσα, ἴδούσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος, ἐθάυμαζε. Κύρος δὲ ἤσθη, τὸν ἐκ τῶν Ἐλλήνων εἰς τοὺς βαρβάρους φόβον ἴδων.

§ 19. Ἐντεῦθεν ἐξελαύνει σταθμὸν τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν δυχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν διελαύνει διὰ τῆς Λυκαονίας σταθμὸν πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοὺς Ἐλλησιν, ὡς πολεμίαν οὐσαν.

§ 20. Ἐντεῦθεν ὁ Κύρος τὴν Κίλισσαν εἰς Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδὸν καὶ συνέπεμψεν αὐτῇ στρατιάτας, οὓς Μένων εἶχε, καὶ αὐτὸν Μένωνα τὸν Θετταλὸν. Κύρος δὲ μετὰ τῶν ἀλλων ἐξελαύνει διὰ Καππαδοκίας σταθμὸν τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαιμονα. Ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς· ἐν φ Κύρος ἀπέκτεινεν ἄνδρα Πέρσην, Μεγαφέρην, φοινικιστὴν Βασίλειον, καὶ ἔτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβούλευεν αὐτῷ.

§ 21. Ἐντεῦθεν ἐπειρῶντο ἐσβάλλειν εἰς τὴν Κιλικίαν ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς, ὅρθια ἴσχυρῶς, καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἰ τις ἐκώλυνεν. Ἐλέγετο δὲ καὶ Συέννεσιν εἶναι ἐπὶ τῶν ἄκρων, φυλάττοντα τὴν εἰσβολήν· δι’ ὃ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δὲ ὑστεραλᾳ ἤκεν ἄγγελος λέγων, ὅτι λελοιπὼς εἴη Συέννεσις τὰ ἄκρα, ἐπειδὴ οὐσθετο τό τε Μένωνος στράτευμα, ὅτι ἤδη ἐν Κιλικίᾳ εἴη εἰσω τῶν ὁρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπὸ Ἰωνίας εἰς Κιλικίαν. Ταμών ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου.

§ 22 Κύρος δὲ οὐν ἀνέβη ἐπὶ τὰ δρη, οὐδενὸς κωλύ-

οντος, καὶ εἶλε τὰς σκηνὰς, οὐ ἐφύλαττον οἱ Κιλικες. Ἐντεύθεν δὲ κατέβαινεν εἰς πεδίον μέγα, καλὸν καὶ ἐπίρρυτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυρσὸς καὶ κριθὰς φέρει. Ὁρος δὲ αὐτὸς περιέχει ὁ χυρὸν καὶ ίψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

§ 23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου, ἥλασε σταθμοὺς τέσσαρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, πόλιν τῆς Κιλικίας μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἡσαν τὰ Συεννέσιος βασίλεια, τοῦ Κιλικῶν βασιλέως διὰ μέσης δὲ τῆς πόλεως ρεῖ ποταμὸς, Κύδνος δνομα, εὐρος δύο πλέθρων.]

§ 24. Ταύτην τὴν πόλιν ἔξελιπον οἱ ἐνοικοῦντες, μετὰ Συεννέσιος, εἰς χωρίον ὄχυρὸν ἐπὶ τὰ ὅρη πλὴν οἱ τὰ καπηλεῖα ἔχοντες ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλασσαν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς.

§ 25. Ἐπύαξα δὲ, ἡ Συεννέσιος γυνὴ, προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὄρῶν, τῶν εἰς τὸ πεδίον, δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν, ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικῶν, Γοῖ δὲ, ὑπολειφθέντας καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα, οὐδὲ τὰς ὁδοὺς, εἴτα πλανωμένους ἀπολέσθαι· ἡσαν δὲ οὗτοι ἑκατὸν ὅπληται.

§ 26. Οἱ δὲ ἄλλοι ἐπειδὴ ἥκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν δλεθρὸν τῶν συστρατιωτῶν ὄργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κύρος δὲ, ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμπετο Συέννεσιν πρὸς ἑαυτόν ὁ δὲ οὕτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη, οὕτε τότε Κύρῳ ἵέναι ἥθελε, πρὶν ἡ γυνὴ αὐτὸν ἐπεισε, καὶ πίστεις ἐλαβε. ~~καὶ~~

§ 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν Κύρῳ ἔδωκε χρήματα πολλὰ εἰς τὴν στρατιὰν, Κῦρος δὲ ἐκείνῳ δῶρα, ἢ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀρπάζεσθαι· τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν που ἐντυγχάνωσιν, ἀπολαμβάνειν

CHAP. III.

§ 1. Ἐνταῦθ' ἔμεινε Κύρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵνα τοῦ πρόσωπον γάρ ἡδη ἐπὶ βασιλέα ἵναι μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵναι οἱ δὲ αὐτόν τε ἔβαλλον, καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προιέναι.

§ 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι ὑστερον δὲ, ἐπεὶ ἔγνω, δτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστώς οἱ δὲ ὀρῶντες ἐθαύμαζον καὶ ἐσιώπων εἴτα ἐλεξεῖ τοιάδε.

§ 3. Ἀνδρες στρατιῶται, μὴ θαυμάζετε, δτι χαλεπῶς φέρω τοὺς παροῦσι πράγμασιν. 1 Ἐμοὶ γὰρ Κύρος ἔγενετο, καί με, φεύγοντα ἐκ τῆς πατρίδος, τὰ τε ἄλλα ἐτίμησε, καὶ μυρίους ἔδωκε δαρεικούς, οὓς ἔγὼ λαβὼν, οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ, ἀλλ' οὐδὲ καθηδυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων.

§ 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θρῆκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας τὴν γῆν. Ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὡφελοίην αὐτὸν, ἀνθ' ὧν εὐ ἐπαθον ὑπ' ἐκείνου.

§ 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δέ μοι, ἡ ὑμᾶς προδόντα τῷ Κύρου φιλιᾳ χρῆσθαι, ἡ πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν ἵναι. Εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα· αἰρήσομαι δ' οὐν

νῦμᾶς, καὶ σὺν ὑμῖν, ὅ τι ἀν δέη, πείσομαι. Καὶ οὕποτ' ἔρει οὐδεὶς, ὡς ἐγὼ "Ελληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς "Ελληνας, την τῶν βαρβάρων φιλίαν εἰλόμην.

§ 6. Ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, οὐδὲ ἐπεσθαι, ἐγὼ σὺν ὑμῖν ἔφοραι, καὶ, ὅ τι ἀν δέη, πείσομαι. Νομίζω γάρ, ὑμᾶς ἐμοὶ εἰναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἀν εἰναι τίμιος, δπου ἀν ὡς ὑμῶν δὲ ἐρημωθεὶς, οὐκ ἀν ἴκανὸς εἰναι οἷμαι, οὗτ' ἀν φίλον ὡφελῆσαι, οὗτ' ἀν ἔχθρὸν ἀλέξασθαι. Ός ἐμοῦ οὖν ἴόντος, ὅπη ἀν καὶ ὑμεῖς, οὗτω τὴν γνώμην ἔχετε.

§ 7. Ταῦτα εἰπεν' οἱ δὲ στρατιώται, οἵ τε αὐτοῦ ἐκείνου, καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν παρὰ δὲ Σενίους καὶ Πασίωνος πλείους, ἡ δισχίλιοι, λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα, ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ.

§ 8. Κύρος δὲ, τούτοις ἀπορῶν τε καὶ λυπούμενος, μετεπέμπετο τὸν Κλέαρχον δὲ ἵέναι μὲν οὐκ ἥθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον, ἔλεγε θαρρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον μεταπέμπεσθαι δὲ ἐκέλευεν αὐτόν αὐτὸς δὲ οὐκ ἔφη ἔναι.

§ 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς μεθ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε.

"Ἄνδρες στρατιώται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὗτως ἔχει πρὸς ὑμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκεῖνον. οὗτε γὰρ ἡμεῖς ἔτι ἐκείνου στρατιώται, (ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ,) οὗτε ἐκεῖνος ἡμῖν ἔτι μισθοδότης.

§ 10. "Οτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν, οἶδα· ὥστε καὶ, μεταπεμπομένου αὐτοῦ, οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύνοιδα

έμαυτῷ πάντα ἐφευσμένος αὐτὸν ἔπειτα δὲ καὶ δεδιώς, μὴ, λαβών με, δίκην ἐπιθῆ, ὃν νομίζει ὑπ' ἐμοῦ ἡδικήσθαι.

§ 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδὲ ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλεύεσθαι, δ τι χρὴ ποιεῖν ἐκ τούτων. Καὶ εἴτε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενούμεν εἴτε δὴ δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔχομεν ἄνευ γάρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν.

§ 12. Ὁ δὲ ἀνὴρ πολλοῦ μὲν ἄξιος φίλος, φὸν φίλος ἢ χαλεπώτατος δὲ ἔχθρὸς, φὸν πολέμος ἢ. Ἐτι δὲ δύναμιν ἔχει καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρῶμεν τε καὶ ἐπιστάμεθα καὶ γάρ οὐδὲ πόρρω δοκούμεν μοι αὐτοῦ καθέξεσθαι· ὅστε ὥρα λέγειν, δ τι τις γυγνώσκει ἄριστον εἶναι. Ταῦτ' εἰπών, ἐπαυσατο.

§ 13. Ἐκ δὲ τούτου ἀνίσταντο, οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες, ἢ ἐγγύωσκον οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οὐα εἴη ἡ ἀπορία, ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι.

§ 14. Εἰς δὲ δὴ εἰπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δὲ ἐπιτήδεια ἀγοράζεσθαι, (ἢ δὲ ἀγορὰ ἢν ἐν τῷ βαρβαρικῷ στρατεύματι,) καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν ἐὰν δὲ μὴ διδῷ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον, ὅστις ὡς διὰ φιλίας τῆς χώρας ἀπάξει· ἐὰν δὲ μηδὲ ἡγεμόνα διδῷ, συνταττεσθαι τὴν ταχίστην πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε δ Κύρος, μήτε οἱ Κίλικες καταλαβόντες, ὃν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες. Οὗτος μὲν

δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον *Κλέαρχος* εἶπε τοσοῦτον.

§ 15. 'Ως μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν λεγέτω· (πολλὰ γὰρ ἐνορῶ, δι' ἂ ἐμοὶ τοῦτο οὐ ποιητέον) ὡς δὲ τῷ ἀνδρὶ, δν ἂν Ἑλλησθε, πείσομαι ἃ δυνατὸν μάλιστα· ἵνα εἰδῆτε, δτι καὶ ἄρχεσθαι ἐπίσταμαι, ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων.

§ 16. *Μετὰ δὲ τοῦτον* ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὡσπερ πάλιν τὸν στόλον *Κύρου* μὴ ποιουμένου· ἐπιδεικνὺς δὲ, ὡς εὐήθεις εἴη, ἡγεμόνα αἰτεῖν παρὰ τούτου, φῶ λυμαῖνόμεθα τὴν πρᾶξιν. Εἰ δέ τι καὶ τῷ ἡγεμόνι πιστεύσομεν, φῶ ἀν *Κύρος* δῷ, τί κωλύει, καὶ τὰ ἄκρα ὑμῶν κελεύειν *Κύρον* προκαταλαμβάνειν;

§ 17. 'Ἐγὼ γὰρ ὀκνοίην μὲν ἀν εἰς τὰ πλοῖα ἐμβαλ-
νειν, ἀ ἡμῶν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι κατα-
δύσῃ· φοβούμην δ' ἀν τῷ ἡγεμόνι, φῶ ἀν δοίη, ἐπεσθαι,
μὴ ἡμᾶς ἀγάγοι, ὅθεν οὐχ οἶλον τε ἔσται ἐξελθεῖν·
βουλούμην δ' ἀν, ἄκοντος ἀπιῶν *Κύρου*, λαθεῖν αὐτὸν
ἀπελθών δού δυνατόν ἔστιν.

§ 18. 'Αλλ' ἔγωγε φημὶ, ταῦτα μὲν φλυαρίας εἶναι·
δοκεῖ δέ μοι, ἄνδρας ἐλθόντας πρὸς *Κύρον*, οἵτινες
ἐπιτήδειοι, σὺν *Κλεάρχῳ*, ἐρωτᾶν ἐκεῖνον, τί βούλεται
ἡμῶν χρήσασθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ἃ παραπλησία,
οἴαπερ καὶ πρότερον ἐχρῆτο τοῖς ξένοις, ἐπεσθαι καὶ
ἡμᾶς, καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συνανα-
βάντων.

§ 19. 'Εὰν δὲ μεῖζων ἡ πρᾶξις τῆς πρόσθεν φαί-
νηται, καὶ ἐπιπονωτέρα, καὶ ἐπικινδυνοτέρα, ἀξιοῦν, ἡ
πείσαντα ἡμᾶς ἀγειν, ἡ πεισθέντα πρὸς φιλίαν ἀφι-
έναι· οὕτω γὰρ καὶ ἐπόμενοι ἀν φίλοι αὐτῷ καὶ πρό-
θυμοι ἐποίμεθα, καὶ ἀπιόντες, ἀσφαλῶς ἀν ἀπίοιμεν·
δ τι δ' ἀν πρὸς ταῦτα λέγη, ἀπαγγεῖλαι δεῦρο· ἡμᾶς

δ' ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι. Ἐδοξε
ταῦτα.

§ 20. Καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπου-
σιν, οἱ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. Ο δ'
ἀπεκρίνατο, ὅτι ἀκούοι 'Αβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ¹
τῷ Εὐφράτῃ ποταμῷ εἴναι, ἀπέχοντα δώδεκα σταθ-
μούς πρὸς τοῦτον οὐν ἔφη βουλεσθαι ἐλθεῖν· καν μὲν
ἡ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ· ἦν δὲ
φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. *χ*

§ 21. Ἀκούσαντες δὲ ταῦτα οἱ αἱρετοὶ, ἀναγγέλλουσι
τοῖς στρατιώταις τοῖς δὲ ὑποψίᾳ μὲν ἦν, ὅτι ἄγει πρὸς
βασιλέα, δμως δὲ ἐδόκει ἐπεσθαι. Προσαιτοῦσι δὲ
μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, οὐ
πρότερον ἔφερον, ἀντὶ δαρεικοῦ τριὰ ἡμιδαρεικὰ τοῖς
μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι, οὐδ
ἐνταῦθ' ἤκουεν οὐδεὶς ἐν γε τῷ φανερῷ.

CHAP. IV.

§ 1. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο παρασάγγας δέκα ἐπὶ τὸν Σάρον ποταμὸν, οὐ δὴ τὸ εὔρος τρία πλέθρα. Ἐντεῦθεν ἔξελαύνει σταθμὸν ἕνα παρισάγγας πέντε ἐπὶ τὸν Πύραμον ποταμὸν, οὐ τὸ εὔρος στάδιον. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἰσσοὺς τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαιμόνια.

§ 2. Ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς καὶ Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δὲ αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν αἱς ἐπολιόρκει Μῆλητον, ὅτε Τισσαφέρνη φίλη δὴ, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. +

§ 3. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὄπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουν κατὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρὸς Ἀβροκόμα μισθοφόροι "Ελληνες ἀποστάντες ἥλθον παρὰ Κύρον, τετρακόσιοι ὄπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλεα.

§ 4. Ἐντεῦθεν ἔξελαυνει σταθμὸν ἕνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἡσαν δὲ ταῦτα δύο τείχη καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Συέννεσις είχε καὶ Κιλίκων φυλακή τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσου δὲ τούτων ῥεῖ ποταμὸς, Κέρσος ὄνομα, εὔρος πλέθρου. "Απαν δὲ τὸ μέσον τῶν τειχῶν ἥσαν στάδιοι τρεῖς καὶ παρελθεῖν οὐκ δὴ βίᾳ δὴ γὰρ ἡ πάροδος στενή, καὶ τὰ τείχη εἰς τὴν θάλατταν καθή-

κοντα, ὑπερθεν δὲ ἡσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. —

¶ § 5. Ταύτης οὖν ἐνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις· ὅπερ φέτο ποιήσειν τὸν Ἀβροκόμαν ὁ Κῦρος, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κύρου ἐν Κιλικίᾳ ὅντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιῶν.

§ 6. Ἐντεῦθεν ἔξελαύνει διὰ Συρίας σταθμὸν ἔνα παραστῆγας πέντε εἰς Μυρίανδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δὲ ἦν τὸ χωρίον, καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί.

§ 7. Ἐνταῦθ' ἐμειναν ἡμέρας ἑπτά· καὶ Σενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλείστου ἄξια ἐνθέμενοι, ἀπέπλευσαν, ὡς μέντοι πλείστοις ἐδόκει, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν, παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν, καὶ οὐ πρὸς βασιλέα, εἴλα Κῦρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δὲ οὖν ἡσαν ἀφανεῖς, διῆλθε λόγος, ὅτι διώκοι αὐτοὺς Κῦρος τριήρεις· καὶ οἱ μὲν εὐχόντο, ὡς δολίους ὅντας αὐτοὺς ληφθῆναι οἱ δὲ φόκτειρον, εἰ ἀλώσοιντο.

§ 8. Κῦρος δὲ, συγκαλέσας τοὺς στρατηγοὺς, εἶπεν· Ἀπολελοίπασιν ἡμᾶς Σενίας καὶ Πασίων ἀλλ' εὐ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν οἶδα γὰρ, ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἔρει οὐδεὶς, ὡς ἐγὼ, ἔως μὲν ἀν παρῇ τις, χρώμαι· ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ,

καὶ τὰ χρήματα ἀποσυλῶ. [Ἄλλὰ ὕντων ἀν., εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς, η ἡμεῖς περὶ ἔκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναικας, ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται. ἀλλ' ἀπολήψονται, τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς.

§ 9. Καὶ ὁ μὲν ταῦτα εἶπεν οἱ δ' "Ελληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούσαντες τὴν Κύρου ἀρετὴν, ἥδιον καὶ προθυμότερον συνεπορεύονται.

Μετὰ δὲ ταῦτα Κύρος ἔξελαύνει σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμὸν, ὅντα τὸ εὖρος πλέθρου, πλήρη δὲ ἵχθυν μεγάλων καὶ πραέων, οὐδεὶς οἱ Σύροι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἴων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος ἦσαν, εἰς ζώνην δεδομέναι.

§ 10. Ἐντεῦθεν ἔξελαύνει σταθμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς τοῦ Δαράδακος ποταμοῦ, οὐ τὸ εὖρος πλέθρου. Ἐνταῦθα ἦσαν τὰ Βελέσιος βασίλεια, τοῦ Συρίας ἄρχαντος, καὶ παράδεισος πάνυ μέγας καὶ καλὸς, ἔχων πάντα, ὅσα ὥραι φύουσι. Κύρος δὲ αὐτὸν ἔξεκοψε, καὶ τὰ βασίλεια κατέκαυσεν.

§ 11. Ἐντεῦθεν ἔξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαΐδεκα ἐπὶ τὸν Εὐφράτην ποταμὸν, ὅντα τὸ εὖρος τεττάρων σταδίων καὶ πόλις αὐτόθι φέκεντο μεγάλη καὶ εὐδαιμών, Θάψακος ὄνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε καὶ Κύρος, μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων, ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν, εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπειθεῖν ἐπεσθαί.

§. 12 Οἱ δὲ ποιησαντες ἐκκλησίαν, ἀπήγγελλοι ὑπαταὶ οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς.

καὶ ἔφασαν, αὐτοὺς πάλαι ταῦτα εἰδότας κρύπτειν· καὶ οὐκ ἔφασαν ἵέναι, ἀν μή τις αὐτοῖς χρήματα διδῷ, ὥσπερ καὶ τοῖς πρότερον μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου· καὶ ταῦτα, οὐκ ἐπὶ μάχην ἴόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου.

§ 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δὲ ὑπέσχετο, ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίους μνᾶς, ἐπὸν εἰς Βαθυλῶνα ἥκωσι, καὶ τὸν μισθὸν ἐντελῆ, μέχρις ἂν καταστήσῃ τοὺς Ἑλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὔτως ἐπεισθη. Μένων δὲ, πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔφονται Κύρῳ, ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε·

§ 14. Ἀνδρες, ἐὰν ἐμοὶ πεισθῆτε, οὔτε κινδυνεύσαντες, οὔτε πονήσαντες, τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κύρος ἐπεσθαι τοὺς Ἑλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ, ὑμᾶς χρήναι διαβῆναι τὸν Εὐφράτην ποταμὸν, πρὶν δῆλον εἶναι, δ τι οἱ ἄλλοι Ἑλληνες ἀποκρινοῦνται Κύρῳ,

§ 15. Ἡν μὲν γάρ ψηφίσωνται ἐπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι, ἄρξαντες τοῦ διαβαίνειν· καὶ ὡς προθυμοτάτοις ὑμῖν οὐσι χάριν εἰσεται Κύρος καὶ ἀποδώσει ἐπίσταται δὲ εἰ τις καὶ ἄλλος· ἦν δὲ ἀποψηφίσωνται οἱ ἄλλοι, ἀπιμεν μὲν πάντες εἰς τοῦμπαλιν· ὑμῖν δέ, ὡς μόνοις πειθομένοις, πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας· καὶ ἄλλους οὐτινος ἀν δέησθε, οἶδα, δτι ὡς φίλοι τεύξεσθε Κύρου.

§ 16. Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν, πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δὲ ἐπεὶ γῆσθετο διαβεβηκότας, ἥσθη τε, καὶ τῷ στρατεύματι πέμψας Γλοῦν, εἰπεν· Ἐγὼ μὲν, ὡς ἄνδρες, ὑμᾶς ἐπαινῶ· δπως

δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσητε, ἐμοὶ μελήσει· ἡ μηκέτι με
Κῦρον νομίζετε.

§ 17. Οἱ μὲν δὴ στρατιῶται, ἐν ἐλπίσι μεγάλαις
δῦντες, εὐχοντο αὐτὸν εὐτυχῆσας· Μένωνι δὲ καὶ δῶρα
ἐλέγετο πέμψαι μεγαλοπρεπῆ. Ταῦτα δὲ ποιήσας
διέβαινε συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ
ἄπαν· καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς
ἐβρέχθη ἀνωτέρω τῶν μασθῶν ὑπὸ τοῦ ποταμοῦ.

§ 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον, ὅτι οὐ πώποθ' οὐτος
οἱ ποταμὸς διαβατὸς γένοιτο πεζῆ, εἰ μὴ τότε, ἀλλὰ
πλοίοις· ἀ τότε Ἀθροκόμας προῖὼν κατέκαυσεν, ἵνα
μὴ Κῦρος διαβῇ. Ἐδόκει δε θεῖον εἶναι, καὶ σαφῶς
ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ, ὡς βασιλεύσοντι.

§ 19. Ἐντεῦθεν ἔξελαύνει διὰ τῆς Συρίας σταθμοὺς
ἐννέα παρασάγγας πεντήκοντα καὶ ἀφικνοῦνται πρὸς
τὸν Ἀράξην ποταμόν. Ἐνταῦθα ἡσαν κῶμαι πολλαὶ,
μεσταὶ σίτου καὶ οἶνου. Ἐνταῦθα ἔμειναν ἡμέρας
τρεῖς, καὶ ἐπεσιτίσαντο.

CHAP. V.

§ 1. Ἐντεῦθεν ἔξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἅπαν ὄμαλὸν ὥσπερ θάλαττα, ἀψινθίου δὲ πλῆρες· εἰ δέ τι καὶ ἄλλο ἐνήν θλητὶ ἡ καλάμου, ἅπαντα ἥσαν εὐώδη, ὥσπερ ἀρώματα· δένδρον δὲ οὐδὲν ἔνην.

§ 2. Θηρία δὲ παντοῦα, πλεῖστοι μὲν ὅνοι ἄγριοι, οὐκ ὀλίγαι δὲ στρουθοὶ αἱ μεγάλαι· ἐνήσαν δὲ καὶ ὡτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεις ἐδί-
ώκον ἐνίστε. Καὶ οἱ μὲν ὅνοι, ἐπει τις διώκοι, προδρα-
μόντες ἀν εἰστήκεσαν (πολὺ γὰρ τοῦ ἵππου θάττον
ἔτρεχον) καὶ πάλιν ἐπεὶ πλησιάζοι ὁ ἵππος, ταῦτὸν
ἐποίουν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεις
θηρῶν διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ κρέα τῶν
ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώ-
τερα δέ.

§ 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν οἱ δὲ διώξαντες
τῶν ἵππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπάτο φεύ-
γουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν, ἄρασα,
ὥσπερ ἴστιφ χρωμένη. Τὰς δὲ ὡτίδας, ἀν τις ταχὺ^{άνιστη}, ἔστι λαμβάνειν πετονται γὰρ βραχὺ, ὥσπερ
πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν
ηδιστα ἦν.

§ 4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικ-
νοῦνται ἐπὶ τὸν Μασκᾶν ποταμὸν, τὸ εὑρος πλεθριαῖον.
Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὅνομα δὲ αὐτῇ Κορ-
σωτή· περιερρέειτο δὲ αὐτῇ ὑπὸ τοῦ Μασκᾶ κύκλῳ.
Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο.

§ 5. Ἐντεῦθεν ἔξελαύνει σταθμοὺς ἐρήμους τρισκαλδεκα παρασάγγας ἐννενήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποξυγίων ἀπώλετο ὑπὸ τοῦ λιμοῦ οὐ γάρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδὲν, ἀλλὰ ψιλὴ ἢν ἄπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὅνους ἀλέτας περὶ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες, εἰς Βαβυλῶνα ἥγον καὶ ἐπώλουν, καὶ ἀνταγοράζοντες σῆτον ἔζων.

§ 6. Τὸ δὲ στράτευμα ὁ σῆτος ἐπέλιπε, καὶ πρίσθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λιδίᾳ ἀγορᾶ, ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἡ ἀλφίτων τεττάρων σίγλων. Ο δὲ σύγλος δύναται ἐπτὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικούς· ἡ δὲ καπίθη δύο χοίνικας Αττικοὺς ἔχωρει. Κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνοντο.

§ 7. Ἡν δὲ τούτων τῶν σταθμῶν, οὓς πάνυ μακροὺς ἥλαινεν, ὅποτε ἡ πρὸς ὄδωρ βούλοιτο διατελέσαι ἡ πρὸς χιλόν. Καὶ δή ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν καὶ Πληρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβάζειν τὰς ἀμάξας.

§ 8. Ἐπεὶ δὲ ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὄργῃ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους, συνεπισπεῦσαι τὰς ἀμάξας. Ἐνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. Πλήνατες γάρ τοὺς πορφυροῦς κάνδυς, ὅπου ἔκαστος ἔτυχεν ἐστηκὼς, ἵεντο, ὥσπερ ἀν δράμοι τις περὶ νίκην, καὶ μάλα κατὰ πρανοῦς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, καὶ τὰς ποικίλας ἀναξυρίδας· ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις, καὶ ψέλλια περὶ ταῖς ὡσὶν· εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν

πηλὸν, θᾶττον ἡ ὡς τις ἀν φέτο, μετεώρους ἔξεκόμισαν τὰς ἀμάξας.

§ 9. Τὸ δὲ σύμπαν, δῆλος ἡν Κῦρος σπεύδων πᾶσαν τὴν δόδον, καὶ οὐ διατρίβων, ὃπου μὴ ἐπισιτισμοῦ ἔνεκα ἡ τινὸς ἄλλου ἀναγκαίου ἐκαθέζετο· νομίζων, ὅσῳ μὲν ἀν θᾶττον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλέον βασιλεῖ συναγείρεσθαι στράτευμα. Καὶ συνιδεῖν δὲ ἡν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχὴ, πλήθει μὲν χώρας καὶ ἀνθρώπων ἵσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν δόδων καὶ τῷ διεσπάσθαι τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο.

§ 10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἡν πόλις εὐδαιμων καὶ μεγάλη, δύναμα δὲ Χαρμάνδῃ ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὅδε· Διφθέρας, ἀς εἶχον στεγάσματα, ἐπίμπλασαν χόρτου κούφου, εἴτα συνῆγον καὶ συνέσπων, ὡς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὄδωρ· ἐπὶ τούτων διέβαινον, καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἰνὸν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος, καὶ σήτον μελίνης· τοῦτο γὰρ ἡν ἐν τῇ χώρᾳ πλεῖστον.

§ 11. Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος, κρίνας ἀδικεῖν τὸν τοῦ Μένωνος, πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα, ἔλεγεν ἀκούσαντες δὲ οἱ στρατιῶται, ἔχαλέπαινον, καὶ ὠργίζοντο ἵσχυρῶς τῷ Κλεάρχῳ.

§ 12. Τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ, καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν, ἀφιππεύει ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν (Κῦρος δὲ οὐπω ἡκεν, ἀλλ' ἔτι προσήλαυνε) τῶν δὲ

Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς εἶδε τὸν Κλεάρχον διελαύνοντα, ἵησι τῇ ἀξίνῃ καὶ οὗτος μὲν αὐτοῦ ἥμαρτεν ἄλλος δὲ λίθῳ καὶ ἄλλος, εἴτα πολλοὶ κραυγῆς γενομένης.

§ 13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ δπλα· καὶ τοὺς μεν δπλίτας ἐκέλευσεν αὐτοῦ μεῖναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας· αὐτὸς δὲ, λαβὼν τοὺς Θρᾷκας καὶ τοὺς ἵππεας, οἱ ἡσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἡ τετταράκοντα, (τούτων δὲ οἱ πλεῖστοι Θρᾷκες,) ἥλαυνεν ἐπὶ τοὺς Μένωνος, ὡστε ἐκείνους ἐκπεπλῆγθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ δπλα. Οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι.

§ 14. Ὁ δὲ Πρόξενος, (ἔτυχε γάρ ὕστερον προσιών, καὶ τάξις αὐτῷ ἐπομένη τῶν δπλιτῶν,) εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων, ἔθετο τὰ δπλα, καὶ ἐδεῖτο τοῦ Κλεάρχου, μὴ ποιεῖν ταῦτα. Ὁ δὲ ἐχαλέπαινεν, δτι, αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, πράως λέγος τὸ αὐτὸν πάθος· ἐκέλευε τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.

§ 15. Ἐν τούτῳ δὲ, ἐπει ἦκε Κῦρος καὶ ἐπύθετο τὸ πράγμα, εὐθὺς ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας, καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει ὅδε·

§ 16. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες "Ἐλληνες, οὐκ ἵστε, ὅ τι ποιεῖτε. Εἰ γάρ τινα ἄλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γάρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι, οὐδὲ δράτε, βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖν ὄντων.

§ 17. Ἀκούσας ταῦτα ὁ Κλέαρχος, ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι, κατὰ χώραν ἔθεντο τὰ δπλα.

CHAP. VI.

§ 1. Ἐντεῦθεν προιόντων, ἐφαίνετο ἵχνια ἵππων καὶ κόπρος· εἰκάζετο δὲ εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. Οὗτοι προιόντες ἔκαιον καὶ χιλὸν, καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ, Πέρσης ἀνήρ, γένει τε προσήκων βασιλεῖ, καὶ τὰ πολεμικὰ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβούλευει Κύρῳ, καὶ πρόσθεν πολεμήσας.

§ 2. Καταλλαγεὶς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίη ἵππεας χιλίους, ὅτι τοὺς προκατακαίοντας ἵππεας ἡ κατακαίνοι ἀν ἐνεδρεύσας, ἡ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ καλειν ἐπιόντας, καὶ ποιήσειεν, ὅστε μήποτε δύνασθαι αὐτοὺς, ἰδόντας τὸ Κύρου στράτευμα, βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὡφέλιμα εἶναι· καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

§ 3. Ὁ δὲ Ὁρόντης, νομίσας ἑτοίμους αὐτῷ εἶναι τοὺς ἵππεας, γράφει ἐπιστολὴν παρὰ βασιλέᾳ, ὅτι ἦξοι ἔχων ἵππεας ὡς ἀν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἵππεῦσιν ἐκέλευεν, ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνην δὲν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς φέτο· ὁ δὲ λαβὼν, Κύρῳ δείκνυσιν.

§ 4. Ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος, συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν αὐτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας.

§ 5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον,

ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δὲ ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γάρ ἀπόρρητον ἦν. Ἐφη δὲ, Κῦρον ἄρχειν τοῦ λόγου ὥδε·

§ 6. *Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, δπως σὺν ὑμῖν βουλευόμενος, ὅ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουτοῦ. Τοῦτον γάρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἐδωκεν ὑπήκουον ἐμοὶ εἶναι. Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ, τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἐδωκα.*

§ 7. *Μετὰ ταῦτα, ἔφη, ὁ Ὀρόντα, ἔστιν, δ τι σε ἡδίκησα; Ο δὲ ἀπεκρίνατο, δτι οὐ. Πάλιν δὲ Κῦρος ἡρώτα· Οὐκουν ὑστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς, κακῶς ἐποίεις τὴν ἐμὴν χώραν, ὅ τι ἐδύνω; Ἐφη ὁ Ὀρόντης. Οὐκουν, ἔφη ὁ Κῦρος, δπότ' αὐτὸν ἔγνως τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν, μεταμέλειν τέ σοι ἔφησθα, καὶ πείσας ἐμὲ, πιστὰ πάλιν ἐδωκάς μοι, καὶ ἔλαβες παρ' ἐμοῦ; Καὶ ταῦθ' ὡμολόγει ὁ Ὀρόντης.*

§ 8; *Τι οὖν, ἔφη ὁ Κῦρος, ἀδικηθεὶς ὑπ' ἐμοῦ, νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου, δτι οὐδὲν ἀδικηθεὶς, ἡρώτησεν ὁ Κῦρος αὐτόν· Ομολογεῖς οὖν, περὶ ἐμὲ ἀδικος εἶναι; Ἡ γάρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἡρώτησεν δὲ Κῦρος, Ἐτι οὖν ἀν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός; Ο δὲ ἀπεκρίνατο, δτι, οὐδ', εἰ γενοίμην, ω Κῦρε, σοί γ' ἀν ἔτι ποτὲ δόξαιμι.*

§ 9. *Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν Ὁ*

μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὁ Κλέαρχε, ἀπόφηναι γνώμην, ὅτι σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβουλεύω ἐγὼ, τὸν ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὡς τάχιστα· ὡς μηκέτι δέοι τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ εἴη ἡμῖν, τὸ κατὰ τοῦτον εἶναι, τὸν ἐθέλοντάς φίλους τούτους εὖ ποιεῖν.

§ 10. Ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τὸν ἄλλους προσθέσθαι. Μετὰ ταῦτα, κελεύοντος Κύρου, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ, ἀπαντεις ἀναστάντες καὶ οἱ συγγενεῖς· είτα δὲ ἔξῆγον αὐτὸν, οἷς προσετάχθη. Ἐπειδὲ εἶδον αὐτὸν, οὕτε πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, κακπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο.

§ 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτα σκηνὴν εἰσήχθη, τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὕτε ζῶντα Ὀρόντην, οὕτε τεθνεῶτα οὐδεὶς πώποτε εἶδεν, οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

CHAP. VII.

§ 1. Ἐντεῦθεν ἔξελαύνει διὰ τῆς Βαθυλωνίας σταθμὸν τρεῖς παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἔξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· (έδόκει γὰρ, εἰς τὴν ἐπιοῦσαν ἔω οἵτινες βασιλέα σὺν τῷ στρατεύματι μαχούμενον) καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἥγεισθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου αὐτὸς δὲ τοὺς ἑαυτοῦ διέταπτε.

§ 2. Μετὰ δὲ τὴν ἔξέτασιν ἅμα τῇ ἐπιούσῃ ήμέρᾳ αὐτόμολοι παρὰ μεγάλου βασιλέως ἥκοντες ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κύρος δὲ, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων, συνεβουλεύετό τε, πῶς ἀν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαρρύνων τοιάδε·

§ 3. Ὡς ἀνδρες Ἑλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων, ἀμελενοντας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἴναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε ἀνδρες ἄξιοι τῆς ἐλευθερίας, ήσας κέκτησθε, καὶ ὑπὲρ ησας ὑμᾶς ἔγω εὐδαιμονίζω. Εὐ γὰρ ἔστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἀν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων.

§ 4. Ὅπως δὲ καὶ εἰδῆτε, εἰς οίον ἔρχεσθε ἀγῶνα, ἔγω ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ, καὶ πολλῇ κραυγῇ ἐπίασιν· ἀν δὲ ταῦτα ἀνάσχησθε, τᾶλλα καὶ αἰσχύνεσθαι μοι δοκῶ οἶους ήμῶν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὅντας ἀνθρώπους. Τμῶν δὲ ἀνδρῶν ὅντων, καὶ εὐτόλμων γενομένων, ἔγω ὑμῶν τὸν μὲν οἰκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν πολλοὺς δὲ οἴμαι ποιήσειν τὰ παρ' ἐμοὶ αἰρήσεσθαις ἀντὶ τῶν οἴκοι.

§ 5. Ἐνταῦθα Γαυλίτης παρὸν, φυγὰς Σάμιος, πιστὸς δὲ Κύρφ, εἰπε· Καὶ μὴν, ὁ Κύρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῇ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόκτος· ἀν δὲ εὐ γένηταί τι, οὐ μεμνήσθαι σε· ἔνιοι δὲ, οὐδὲ εἰ μέμνοιό τε καὶ βούλοι, δύνασθαι ἀν ἀποδοῦναι, ὅσα ὑπισχνῇ.

§ 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὁ ἄνδρες, ἡ ἀρχὴ ἡ πατρώα, πρὸς μὲν μεσημβρίαν, μέχρις οὐδὲ διὰ καῦμα οὐδὲ δύνανται οἰκεῖν οἱ ἄνθρωποι· πρὸς δὲ ἄρκτὸν, μέχρις ὅτου διὰ χειμῶνας τὰ δὲ ἐν μέσῳ τούτων ἀπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι.

§ 7. Ἡν δὲ ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. "Ωστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω, ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἣν εὐ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἵκανον, οἵς δῶ. 'Τμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω.

§ 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἡσαν πολὺ προθυμότεροι, καὶ τοῖς ἀλλοὶς ἔξηγγελλον. Εἰσήσαν δὲ παρ' αὐτὸν οἵ τε στρατηγοὶ καὶ τῶν ἀλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι, τί σφίσιν ἔσται, ἐὰν κρατήσωσιν. 'Ο δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε.

§ 9. Παρεκελεύοντο δὲ αὐτῷ πάντες, δσοιπερ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὅπισθεν ἑαυτῶν τάττεσθαι. 'Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὡδέ πως ἥρετο Κύρον· Οἵει γάρ σοι, ὁ Κύρε, μαχέσθαι τὸν ἀδελφόν; Νὴ Δι', ἔφη ὁ Κύρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἔστι παῖς, καὶ ἐμὸς δὲ ἀδελφὸς, οὐκ ἀμαχεὶ ταῦτα ἐγὼ λήψομαι.

§ 10. Ἐνταῦθα δὴ ἐν τῇ ἔξοπλίσιᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία· πελτασταὶ δὲ δισχίλιοι καὶ τετρακόσιοι· τῶν δὲ μέτα

Κύρου βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι.

§ 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια. Ἀλλοι δὲ ἡσαν ἔξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἥρχεν οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἡσαν.

§ 12. Τοῦ δὲ βασιλέως στρατεύματος ἡσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἔκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐννενήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων.

§ 13. Ταῦτα δὲ ἤγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὑστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἤγγελλον.

§ 14. Ἐντεῦθεν δὲ Κύρος ἔξελαύνει σταθμὸν ἔνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· φέτο γάρ, ταύτη τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τούτον τάφρος ἦν ὀρυκτὴ, βαθεῖα, τὸ μὲν εὔρος ὀργυιὰν πέντε, τὸ δὲ βάθος ὀργυιὰν τρεῖς.

§ 15. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. Ἐνθα δὴ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέουσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὔρος πλεθριαῖαι, βαθεῖαι δὲ ἴσχυρῶς, καὶ πλοῦα πλεῖ ἐν αὐταῖς σιταγγωγά· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δὲ ἑκάστη παρασάγγην, γέφυραι δὲ ἔπεισιν. Ἡν δὲ παρ’ αὐτὸν τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὔρος.

§ 16. Ταύτην δὴ τὴν τάφρον βασιλεὺς μέγας ποιεῖ

ἀντὶ ἑρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσέλαυνοντα. Ταύτην δὲ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου.

§ 17. Ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλευς, ἀλλ’ ὑποχωρούντων φανερὰ ἡσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά.

§ 18. Ἐνταῦθα Κῦρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, δῖτι τῇ ἐνδεκάτῃ ἀπ’ ἐκείνης τῆς ἡμέρας πρότερον θυόμενος, εἰπεν αὐτῷ, δῖτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν Κῦρος δ’ εἰπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ μὴ ἐν ταύταις ταῖς ἡμέραις μαχεῖται ἐὰν δ’ ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαντα. Τοῦτο τὸ χρυσὸν τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι.

§ 19. Ἐπεὶ δ’ ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μαχεῖσθαι ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένος μᾶλλον.

§ 20. Τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ τὸ δὲ πολὺν αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν καὶ ὑποξυγίων ἤγετο.

CHAP. VIII.

§ 1. Καὶ ἡδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμὸς, ἐνθα ἔμελλε καταλύσειν, ἦνίκα Παταγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κύρου πιστῶν, προφαίνεται ἐλαύνων ἀνὰ κράτος ἴδροῦντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν, οἷς ἐνετύγχανεν, ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος.

§ 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἁδόκουν οἱ Ἑλληνες καὶ πάντες δὲ, ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι.

§ 3. Καὶ Κύρος τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ, καὶ ἀναβὰς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγειλεν ἐξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἔκαστον.

§ 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθισταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δὲ ἄλλοι μετὰ τοῦτον. Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας εἶχε τοῦ Ἑλληνικοῦ.

§ 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῦς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστασαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαίῳ τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο βαρβαρικόν.

§ 6. Κύρος δὲ καὶ ἵππεῦς μετ' αὐτοῦ ἔξακόσιοι κατὰ τὸ μέσον, ὡπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες, πλὴν Κύρου. Κύρος δὲ, ψυλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψυλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.

§ 7. Οἱ δὲ ἵπποι ἀπαντεῖς, οἱ μετὰ Κύρου, εἰχον καὶ προμετωπίδια καὶ προστερνίδια· εἰχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

§ 8. Καὶ ἡδη τε ἡν μέσον ἡμέρας, καὶ οὕπω καταφανεῖς ἡσαν οἱ πολέμιοι ἡνίκα δὲ δείλη ἐγένετο, ἐφάνη κονιορτὸς, ὥσπερ νεφέλη λευκῆ, χρόνῳ δὲ οὐ συχνῷ ὑστερον, ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπιπολύ. "Οτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἥστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο.

§ 9. Καὶ ἡσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων (Τισσαφέρνης ἐλέγετο τούτων ἄρχειν) ἔχόμενοι δὲ τούτων, γερρόφοροι· ἔχόμενοι δὲ ὀπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν (Αἰγύπτιοι δὲ οὗτοι ἐλέγονται εἶναι) ἄλλοι δὲ ἵππεῖς, ἄλλοι τοξόται· Πάντες δὲ οὗτοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων ἔκαστον τὸ ἔθνος ἐπορεύετο.

§ 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἄλλήλων, τὰ δρεπανηφόρα καλούμενα· εἰχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῦ διφροῖς εἰς γῆν βλέποντα, ως διακόπτειν, ὅτῳ ἐντύχοιεν. Ἡ δὲ γνώμη ἡν, ως εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων καὶ διακοφόντων.

§ 11. "Ο μέντοι Κύρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοὺς Ἑλλησι, τὴν κραυγὴν τῶν βαρβάρων ἀνασχέσθαι, ἐψεύσθη τούτο· οὐ γάρ κραυγῆ, ἄλλὰ συγῇ ως ἀνυστὸν, καὶ ἡσυχῇ ἐν Ἰσφ καὶ βραδέως προσήσταν.

§ 12. Καὶ ἐν τούτῳ Κύρος, παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἡ τέτταρι, τῷ Κλεάρχῳ ἐβόα, ἀγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· κἀν τούτῳ, ἔφη, ικώμεν, πάνθ' ἡμῖν πεποίηται.

§ 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στῖφος, καὶ ἀκούων Κύρου, ἔξω ὅντα τοῦ Ἐλληνικοῦ εὐωνύμου βασιλέα, (τοσούτῳ γὰρ πλήθει περιήν βασιλεὺς, ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν) ἀλλ᾽ ὅμως ὁ Κλέαρχος οὐκ ἡθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ το δεξιὸν κέρας, φοβούμενος, μὴ κυκλωθείη ἐκατέρωθεν τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.

§ 14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προήει τὸ δὲ Ἐλληνικὸν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κύρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεάτο ἐκατέρους ἅποθεν, τούς τε πολεμίους ἀποβλέπων τούς τε φιλίους.

§ 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἐλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι, ἥρετο, εἴ τι παραγγέλλοις ὁ δὲ ἐπιστήσας εἴπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι τὰ ιερὰ καὶ τὰ σφάγια καλὰ εἴη.

§ 16. Ταῦτα δὲ λέγων, θορύβου ἥκουσε διὰ τῶν τάξεων ἴόντος, καὶ ἥρετο, τίς δὲ θάρυβος. Ὁ δὲ Ξενοφῶν εἴπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἥδη. Καὶ δις ἐθαύμασε, τίς παραγγέλλει, καὶ ἥρετο, ὅ τι καὶ εἴη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο, ὅτι ΖΕΤΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ.

§ 17. Ὁ δὲ Κύρος ἀκούσας, ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε καὶ οὐκ ἔτι τρία ἡ τέτταρα στάδια ἀπειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἥνικα ἐπαιάνιξόν τε οἱ Ἐλληνες, καὶ ἥρχοντο ἀντίοι λέναι τοῖς πολεμίοις.

§ 18. Μηδὲ πορευομένων ἐξεκύμανε τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἥρξατο δρόμῳ θεῖν· καὶ ἄμα ἐφθέγγαντο πάντες, οἰόν περ τῷ Ἐνυαλίῳ ἐλελίζουσι,

καὶ πάντες δὲ ἔθεον. Δέγουσι δέ τινες, ὡς καὶ ταῦς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον παιοῦντες τοῖς ἵπποις.

§ 19. Πρὸν δὲ τόξευμα ἔξικνεῖσθαι, ἐκκλίνουσιν οἱ βύρβαροι τοῖς ἵπποις καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἑλληνες, ἐβόων δὲ ἀλλήλοις, μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἐπεσθαι.

§ 20. Τὰ δὲ ἄρματα ἐφέρετο τὰ μεν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων. Οἱ δὲ, ἐπεὶ προΐδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἵπποδρόμῳ, ἐκπλαγεὶς καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν· οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἐπαθευ οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

§ 21. Κύρος δὲ, ὁρῶν τοὺς Ἑλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἥδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἔξήχθη διώκειν ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἔξακοσίων ἵππεων τάξιν, ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεύεις. Καὶ γὰρ ἥδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος.

§ 22. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες, μέσον ἔχοντες τὸ αὐτῶν ἥγοῦντο, νομίζοντες, οὕτως καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἦν ἡ ἴσχὺς αὐτῶν ἐκατέρωθεν ἦ, καὶ, εἴ τι παραγγεῖλαι χρῆζοιεν, ἡμίσιει ἐν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.

§ 23. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυτοῦ στοατιᾶς, ὅμως ἔξι ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπτεν, ὡς εἰς κύκλωσιν.

§ 24. Ἐνθα δὴ Κύρος δείσας, μὴ ὅπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικὸν, ἐλαύνει ἀντίος καὶ ἐμβαλὼν

σὺν τοῖς ἔξακοσίοις, νικᾶ τὸν πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἔξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, τὸν ἄρχοντα αὐτῶν.

§ 25. Ός δὲ ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἔξακόσιοι, εἰς τὸ διώκειν ὄρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.

§ 26. Σὺν τούτοις δὲ ὁν, καθορὰ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στῦφος· καὶ εὐθὺς οὐκ ἡνέσχετο, ἀλλ' εἰπὼν, Ὁρῶ τὸν ἄνδρα, ἔτο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησὶ Κτησίας ὁ ἱατρὸς, καὶ ἴσθαι αὐτὸς τὸ τραῦμά φησι.

§ 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὄφθαλμὸν βιαλῶς· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος, καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἐκατέρου, ὅπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθανον, Κτησίας λέγει· (παρ' ἐκείνῳ γὰρ ἦν) Κύρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἐκείντο ἐπ' αὐτῷ.

§ 28. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ εἰδε πεπτωκότα Κύρον, καταπηδήσας ἀπὸ τοῦ ὑπονομοῦ περιπεσεῖν αὐτῷ.

§ 29. Καὶ οἱ μέν φασι, βασιλέα κελεῦσαι τινα ἐπισφάξαι αὐτὸν Κύρῳ· οἱ δὲ, ἑαυτὸν ἐπισφάξαι, σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα.

CHAP. IX.

§ 1. Κύρος μὲν οὖν οὗτως ἐτελεύτησεν, ἀνὴρ ὁν Περσῶν τῶν μετὰ Κύρου τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὀμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.

§ 2. Πρῶτον μὲν γὰρ πᾶς ἔτι ὁν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο.

§ 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δὲ οὐδὲν οὔτε ἀκούσαι, οὕτ' ἴδειν ἔστι.

§ 4. Θεώνται δὲ οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούσουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστ' εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι.

§ 5. Ἐνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλίκων ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεοτέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δὲ αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι, καὶ μελετηρότατον.

§ 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθήροτατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσῶν κατεσπάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν, ὡν καὶ τὰς ὡτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστότατον ἐποίησεν.

§ 7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καπ-

παδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἰς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῦτο, εἴ τῷ σπείσαιτο, καὶ εἴ τῷ σύνθοιτο, καὶ εἴ τῷ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι.

§ 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δὲ οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένου Κύρου, ἐπίστευε, μηδὲν ἀν παρὰ τὰς σπουδὰς παθεῖν.

§ 9. Τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κύρον εἶλοντο ἀπὸ τις Τισσαφέρνους, πλὴν Μιλησίων οὐτοὶ δὲ, ὅτι οὐκ ἥθελε τοὺς φεύγοντας προέσθαι, ἐφοβούντο αὐτόν.

§ 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο, καὶ ἔλεγεν, ὅτι οὐκ ἄν ποτε πρόοιτο, ἐπεὶ ἀπαξ αὐτοῖς φίλος ἐγένετο, οὐδὲ εἰ ἔτι μὲν μείους γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν.

§ 11. Φανερὸς δὲ ἦν, καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτὸν, νικᾶν πειρώμενος· καὶ εὐχὴν δὲ τινες αὐτοῦ ἔξεφερον, ὡς εὐχοῖτο, τοσοῦτον χρόνον ζῆν, ἐστε νικώῃ καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος.

§ 12. Καὶ γὰρ οὖν πλεῖστοι δὴ αὐτῷ, ἐνί γε ἀνδρὶ τῶν ἐφ' ἡμῶν, ἐπειθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.

§ 13. Οὖ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἴλα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δὲ ἦδειν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὁφθαλμῶν στερουμένους ἀνθρώπους· ὥστε ἐν τῇ τοῦ Κύρου ἀρχῇ ἐγένετο καὶ "Ελληνι καὶ βαρβάρῳ, μηδὲν ἀδικοῦντι ἀδέως πορεύεσθαι, δποι τις ἥθελεν, ἔχοντι δ τι προχωροίη.

§ 14. Τοὺς μέντοις γε ἀγαθοὺς εἰς πόλεμον ὡμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς· στρατεύμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει, ἡς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα·

§ 15. "Ωστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς, εὐδαιμονεστάτους, τοὺς δὲ κακοὺς, δούλους τούτων ἀξιούντων εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἰοιτο Κύρον αἰσθήσεσθαι.

§ 16. Εἰς γεμὴν δικαιοσύνην εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιείτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων.

§ 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαιώς αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγὸν καὶ λοχαγὸν οὐ χρημάτων ἔνεκα πρὸς ἐκεῖνον ἔπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεύτερον εἶναι, Κύρῳ καλῶς πειθαρχεῖν, ἡ τὸ κατὰ μῆνα κέρδος.

§ 18. Ἐλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πάποτε ἀχάριστον εἴλασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι.

§ 19. Εἰ δέ τινα ὀρφή δεινὴν ὄντα οἰκονόμον ἐκ τοῦ δικαιίου, καὶ κατασκευάζοντά τε, ἡς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα δὲ πώποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδοντες ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρράλέως ἐκτάντο, καὶ δὲ πέπατο αὖ τις, ἡκιστα Κύρον ἔκρυπτεν οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ὑποκρυπτομένων χρήμασι.

§ 20. Φίλους γεμὴν ὅσους ποιήσαιτο, καὶ εὔνους γνοίη ὄντας, καὶ ἴκανοὺς κρίνειε συνεργοὺς εἶναι, δ τε

τιγχάνει βοιιλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

§ 21. Καὶ γὰρ αὐτὸς τοῦτο, οὐπερ αὐτὸς ἔνεκα φίλων φέτο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, δοῦ έκαστον αἰσθάνοιτο ἐπιθυμεῖντα.

§ 22. Δῶρα δὲ πλεῖστα μὲν, οἷμα, εἰς γε ἀνὴρ ὅν, ἐλάμβανε διὰ πολλά ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τὸν τρόπον ἐκάστου σκοπῶν, καὶ δοῦ μάλιστα ὁρφῇ έκαστον δεόμενον.

§ 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἡ ὡς εἰς πόλεμον ἡ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, δτὶ τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἀν δύναιτο τούτοις πᾶσι κοσμῆσαι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.

§ 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὐ ποιοῦντα, οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων, καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι.

§ 25. Κύρος γὰρ ἐπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅπότε πάνυ ἡδὺν λάβοι, λέγων, δτὶ οὕπω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἴνῳ ἐπιτύχοι τούτον οὖν σοι ἐπεμψε, καὶ δεῖται σου, τούτον ἐκπειν τήμερον, σὺν οἷς μάλιστα φίλεῖς.

§ 26. Πολλάκις δὲ χῆνας ἡμιβρώτους ἐπεμπε, καὶ ἄρτων ἡμίσεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἥσθη Κύρος· βούλεται οὖν, καὶ σὲ τούτων γεύσασθαι.

§ 27. "Οπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δὲ ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλ-

λειν τούτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν.

§ 28. Εἰ δὲ δή ποτε πορεύοιτο, καὶ πλεῖστοι μέλλοιεν δψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοίη, οὓς τιμᾶ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων, οὔτε βαρβάρων.

§ 29. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπήει πρὸς βασιλέα· πλὴν Ὁρόντας ἐπεχείρησε· καὶ οὗτος δὲ, δν φέτο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπεὶ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ δντες ἀγαθοὶ ἀξιωτέρας ἢν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ.

§ 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὄρθως ἐδύνατο τοὺς πιστοὺς καὶ εὐνους καὶ βεβαίους.

§ 31. Ἀποθνήσκοντος γάρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεξοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἵππικοῦ ἄρχων· ὡς δὲ ἦσθετο Κύρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν, οὐ ἥγειτο.

CHAP. X.

§ 1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξία. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον καὶ οἱ μεν μετὰ Ἀριαλού οὐκέτι ἵσταται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν, ἔνθεν ὥρμηντο· τέτταρες δὲ ἐλέγοντο παρασαγγαὶ τῆς ὁδοῦ εἶναι.

§ 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει.

§ 3. Ἡ δὲ Μιλησία, ἡ νεωτέρα, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχοι ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες, καὶ ἀντιταχθέντες, πολλοὺς μὲν τῶν ἀρπαζόκτων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τᾶλλα, ὅσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν.

§ 4. Ἐνταῦθα διέσχον ἄλλήλων βασιλεύς τε καὶ οἱ Ἑλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' ἑαυτοὺς, ὡς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες, ὡς ἡδη πάντας νικῶντες.

§ 5. Ως δὲ ἥσθοντο οἱ μὲν Ἑλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἥκουσε Τισσαφέρνους, ὅτι οἱ Ἑλληνες νικῶν τὸ καθ' ἑαυτοὺς, καὶ εἰς τὸ πρόσθεν οἰχοιντο διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο, Πρόξενον καλέσας, (πλησιαίτατος γάρ ἦν,) εἰ πέμποιέν τινας, ἡ πάντες ἰοιεν ἐπὶ τὸ στρατοπέδον ἀρήξοντες.

§ 6. 'Εν τούτῳ βασιλεὺς πάλιν δῆλος ἡνὶ προσιών, ὡς ἐδοκεῖ, δπισθεν. Καὶ οἱ μὲν "Ελληνες συστρας φέντες παρασκευάζονται, ὡς ταύτῃ προσιόντες καὶ δεξόμενοι ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἤγει, ἢ δὲ παρῆλθεν ἔξω τού εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς τοὺς "Ελληνας αὐτομολήσαντας, καὶ Τισσαφέρην, καὶ τοὺς σὺν αὐτῷ.

§ 7. 'Ο γὰρ Τισσαφέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς "Ελληνας πελταστάς διελαύκων δὲ κατέκανε μὲν οὐδένα, διαστάντες δὲ οἱ "Ελληνες ἔπαιον καὶ ἡκόντιζον αὐτούς. Ἐπισθέντος δὲ Ἀμφιπολίτης ἥρχε τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι.

§ 8. 'Ο δὲ οὖν Τισσαφέρης ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τῶν "Ελλήνων, ἐκεὶ συντυγχάνει βασιλεῖ, καὶ δύο δὴ πάλιν συνταξάμενοι ἐπορεύοντο.

§ 9. Ἐπεὶ δὲ ἡσαν κατὰ τὸ εὐώνυμον τῶν Ελλήνων κέρας, ἔδεισαν οἱ "Ελληνες, μὴ προσάγοιεν πρὸς τὸ κέρας, καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι δπισθεν τὸν ποταμόν.

§ 10. 'Εν φ δὲ ταῦτα ἐβούλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ τὸ πρώτον μαχοῦμεκος συνήσει. Ως δὲ εἶδον οἱ "Ελληνες ἐγγύς τε ἀντας καὶ παρατεταγμένους, αὐθίς παιανίσαντες ἐπήγεσαν πολὺ ἔτι προθυμότερον, ἢ τὸ πρόσθεν.

§ 11. Οἱ δὲ αὐ βάρβαροι οὐκ ἐδέχοντο, ἀλλ ἐκ πλείονος ἢ τὸ πρόσθεν ἔφευγον οἱ δὲ ἐπεδίωκοι μέχρι κώμης τινός ἐνταῦθα δὲ ἔστησαν οἱ "Ελληνες.

§ 12. 'Τπερ γὰρ τῇς κώμης γῆλοφος ἦν, ἐφ' οὐ

ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκ ἔτι, τῶν δὲ ἵππεων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. Καὶ τὸ βασίλειον σημεῖον ὅρāν ἔφασαν, ἀετόν τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον.

§ 13. Ἐπεὶ δὲ καὶ ἐνταῦθα ἐχώρουν οἱ "Ἐλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἵππεῖς" οὐ μέντοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν ἐψιλοῦτο δὲ ὁ λόφος τῶν ἵππεων τέλος δὲ καὶ πάντες ἀπεχώρησαν.

§ 14. Ο οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἔστιν, ἀπαγγεῖλαι.

§ 15. Καὶ ὁ Λύκιος ἤλασε καὶ ἴδων ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δὲ ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο.

§ 16. Ἐνταῦθα δὲ ἔστησαν οἱ "Ἐλληνες, καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο" καὶ ἄμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κύρος φαίνοιτο, οὐδὲ ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρῇε· οὐ γὰρ ἦδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἴκαζον, ἡ διώκοντα οἴχεσθαι, ἡ καταληψόμενόν τι προεληλακέναι·

§ 17. Καὶ αὐτὸν ἐβουλεύοντο, εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο, ἢ ἀπίστεν ἐπὶ τὸ στρατόπεδον. Ἐδοξεν οὖν αὐτοῖς ἀπίέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρπιστον ἐπὶ τὰς σκηνάς.

§ 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα, καὶ εἰ τι σιτίον ἢ ποτὸν ἦν καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οῖνου, ἀς παρεσκευάσατο Κύρος, ὡνα, εἰ ποτε σφοδρὰ λάβοι τὸ στρατόπεδον ἔνδεια, διαδιδοίη τοῖς "Ἐλλησιν, (ἥσαν δὲ αὐταῖς,

ώς ἐλέγοντο, τετρακόσιαι ἄμαξαι, καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν.

§ 19. "Ωστε ἄδειπνοι ἡσαν οἱ πλεῖστοι τῶν Ἑλλήνων ἡσαν δὲ καὶ ἀνάριστοι πρὸν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὗτοι διεγένοντο.



ΞΕΝΟΦΩΝΤΟΣ ΚΥΡΟΥ 'ΑΝΑΒΑΣΕΩΣ Β.

CHAP. I.

§ 1. Ός μὲν οὖν ἡθροίσθη Κύρῳ τὸ Ἑλληνικον, ὁπότε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ δσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κύρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἑλληνες ἐκοιμήθησαν, οἱόμενοι πάντα νικᾶν, καὶ Κύρον ζῆν, ἐν τῷ ἐμπροσθεν λόγῳ δεδήλωται.

§ 2. Αμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, δτι Κύρος οὔτε ἀλλον πέμποι σημανοῦντα, δτι χρὴ ποιεῖν, οὔτ' αὐτὸς φαίνοιτο. Ἐδοξεν οὖν αὐτοῖς, συσκευασαμένοις, ἢ εἰχον, καὶ ἐξοπλισαμένοις, προιέναι εἰς τὸ πρόσθειν, ἔως Κύρῳ συμμιξειαν.

§ 3. Ἡδη δὲ ἐν δρμῇ ὄντων, ἅμ' ἡλίῳ ἀνίσχοντι ἥλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι ἔλεγον, δτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη μετὰ τῶν ἀλλων βαρβάρων, ὅθεν τῇ προτεραὶ ὡρμῶντο· καὶ λέγοι, δτι ταύτην μὲν τὴν ἡμέραν περιμείνειν ἀν αὐτοὺς, εἰ μέλλοιεν ἥκειν τῇ δὲ ἀλλῃ ἀπιέναι φαίη ἐπὶ Ιωνίας, ὅθενπερ ἥλθε.

§ 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἑλληνες βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἰπεν· ἀλλ' ὥφελε μὲν Κύρος ζῆν ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, δτι ἡμεῖς γε νικῶμεν βασιλέα, καὶ, ὡς ὅράτε, οὐδεὶς ἡμῶν ἔτι μάχεται· καὶ εἰ μὴ ὑμεῖς

ηλθετε, ἐπορευόμεθα ἀν ἐπὶ βασιλέα. Ἐπαγγελ-
λόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν
βασίλειον αὐτὸν καθιεῖν τῶν γὰρ μάχην νικώντων καὶ
τὸ ἄρχειν ἐστί

§ 5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ
σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα, καὶ Μένωνα τὸν
Θετταλόν καὶ γὰρ αὐτὸς ὁ Μέρων ἐβούλετο· ἦν γὰρ
φίλος καὶ ξένος Ἀριαίου.

§ 6. Οἱ μὲν φχοντο, Κλέαρχος δὲ περιέμενε. Τὸ
δὲ στράτευμα ἐπορίζετο σῖτον, ὅπως ἐδύνατο, ἐκ τῶν
ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ δυούς ξύλους δ'
έχρωντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὐ ν
μάχη ἐγένετο, τοῖς τε διστοῖς, πολλοῖς οὖσιν, (οὓς
ἡνάγκαξον οἱ "Ελλῆνες ἐκβάλλειν τοὺς αὐτομολοῦντας
παρὰ βασιλέως,) καὶ τοῖς γέρροις, καὶ ταῖς ξυλίναις
ἀσπίσι ταῖς Αἰγυπτίαις πολλαὶ δὲ καὶ πέλται, καὶ
ἄμαξαι ἡσαν φέρεσθαι ἔρημος οἰς πᾶσι χρώμενοι,
κρέα ἔφοντες ἥσθιον ἐκείνην τὴν ἡμέραν.

§ 7. Καὶ ἦδη τε ἦν περὶ πλήθουσαν ἀγορὰν, καὶ
ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ
μὲν ἄλλοι, βάρβαροι· ἦν δὲ αὐτῶν Φαλύνος εἰς "Ελλην,
ὅς ἐτύγχανε παρὰ Τισσαφέρνει δὲν, καὶ ἐντίμως ἔχων.
καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν περὶ τὰς
τάξεις τε καὶ ὀπλομαχίαν.

§ 8. Οὗτοι δὲ προσελθόντες τε, καὶ καλέσαντες
τοὺς τῶν "Ελλήνων ἄρχοντας, λέγουσιν, δτι βασιλεὺς
κελεύει τοὺς "Ελληνας, ἐπεὶ νικῶν τυγχάνει, καὶ Κῦρον
ἀπέκτονε, παραδόντας τὰ δπλα, ίόντας ἐπὶ τὰς βασι-
λέως θύρας, εύρισκεσθαι ἦν τι δύνωνται ἀγαθόν.

§ 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ
"Ελλῆνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος
τοσοῦτον εἶπεν, δτι οὐ τῶν νικώντων εἴη τὰ δπλα παρ-
διδόναι· ἀλλ', ἔφη, ύμεις μὲν, ω ἄνδρες στρατηγοί, τού-

τοις ἀποκρίνασθε, ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἥξω. Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἵερὰ ἔξηρημένα· ἔτυχε γάρ θυόμενος.

§ 10. Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὁν, ὅτι πρόσθεν ἀν ἀποθάνοιεν, ἢ τὰ ὅπλα παραδοῦεν. Πρόξενος δὲ ὁ Θηβαῖος, ἀλλ’ ἐγὼ, ἔφη, ὁ Φαλύνε, θαυμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα, ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, ἀλλ’ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται.

§ 11. Πρὸς ταῦτα Φαλύνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κύρου ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν δοττις ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ, καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλῆθος ἀνθρώπων ἐφ’ ὑμᾶς δυνάμενος ἀγάγειν, ὅσον, οὐδὲ εἰ παρέχοι ὑμῖν, δύναισθ’ ἀν ἀποκτεῖναι.

§ 12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν· Ὡ Φαλύνε, νῦν, ὡς σὺ ὁρᾶς, ἡμῖν οὐδὲν ἄλλο ἔστιν ἀγαθὸν εἰ μὴ ὅπλα καὶ ἀρετή. Καὶ ὅπλα μὲν οὖν ἔχοντες, οὐδέμεθα ἀν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δὲ ἀν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἴου, τὰ μόνα ἡμῖν ἀγαθὰ δύτα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα.

§ 13. Ἀκούσας δὲ ταῦτα ὁ Φαλύνος ἐγέλασε, καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὃ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἵσθι μέντοι ἀνόητος ὁν, εἰ οἴει ἀν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως.

§ 14. Ἀλλοις δέ τινας ἔφασαν λέγειν ὑπομαλακιζομένους, ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο, καὶ βασιλεῖ γ’

ἀν πολλοῦ ἄξιοι γένοιντο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἀν αὐτῷ.

§ 15. Ἐν τούτῳ καὶ Κλέαρχος ἦκε, καὶ ἡρώτησεν, εἰ ἥδη ἀποκεκριμένοι εἰν. Φαλύνος δὲ ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὡς Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δὲ ἥμιν εἶπε, τί λέγεις.

§ 16. Ο δέ εἶπεν· Ἐγώ σε, ὡς Φαλύνε, ἀσμενος ἑώρακα, οἵμαι δὲ καὶ οἱ ἄλλοι πάντες οὗτοι· σύ τε γὰρ Ἐλλην εἰ, καὶ ἥμεῖς, τοσοῦτοι δύντες, δύσους σὺ ὄρᾶς· ἐν τοιούτοις δὲ δύντες πράγμασι συμβουλευόμεθά σου, τί χρὴ ποιεῖν, περὶ ὧν λέγεις.

§ 17. Σὺ οὖν, πρὸς Θεῶν, συμβούλευσον ἥμιν, διὰ τοι δοκεῖν κάλλιστον καὶ ἀριστον εἶναι, καὶ διὰ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, διὰ Φαλύνος ποτὲ πεμφθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἐλληνας τὰ ὅπλα παραδοῦναι, συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἰσθα δὲ, διὰ ἀνάγκης λέγεσθαι ἐν τῇ Ἐλλάδι, διὰ τοῦ συμβουλεύσης

§ 18. Ο δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλεῦσαι, μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον οἱ Ἐλληνες εἰν. Φαλύνος δέ ὑποστρέψας, παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὡδε·

§ 19. Ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἔστι, σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω, μὴ παραδιδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμίᾳ σωτηρίᾳ ἔστιν ἐλπὶς ἀκούγοτος βασιλέως, συμβουλεύω σώζεσθαι δηπή δυνατόν.

§ 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἥμῶν δὲ ἀπάγγελλε ταῦτα, διὰ ἥμεῖς οἰόμεθα, εἰ μὲν δέοις βασιλεῖ φίλους εἶναι, πλείονος ἀν ἄξιοι εἶναι φίλοι, ἔχοντες τὰ ὅπλα, ἡ παρα-

δόντες ἄλλῳ· εἰ δὲ δέοις πολεμεῖν, ἀμεινον ἀν πολεμεῖν,
ἔχοντες τὰ ὅπλα, ή ἄλλῳ παραδόντες.

§ 21. Ὁ δὲ Φαλύνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν ἄλλα καὶ τάδε ὑμῖν ἐκέλευστεν εἰπεῖν βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προϊοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἴπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαὶ εἰσιν, ή ὡς πολέμου ὅντος παρ' ὑμῶν ἀπαγγελῶ.

§ 22. Κλέαρχος δὲ ἔλεξεν Ἀπάγγελλε τοίνυν καὶ περὶ τούτων, ὅτι καὶ ἡμῖν ταῦτα δοκεῖ, ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἔστιν; ἔφη ὁ Φαλύνος. Ἀπεκρίνατο Κλέαρχος· Ἡν μὲν μένωμεν, σπονδαὶ ἀπιοῦσι δὲ καὶ προϊοῦσι, πόλεμος.

§ 23. Ὁ δὲ πάλιν ἡρώτησε· Σπονδὰς ή πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο. Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ή προϊοῦσι πόλεμος· Ο τι δὲ ποιήσοι, οὐ διεσήμανε.

CHAP. II.

§ 1. Φαλύνοις μὲν δὴ φᾶχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἡκον, Προκλῆς καὶ Χειρίσσοφος (Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ) οὗτοι δὲ ἔλεγον, δτι πολλοὺς φαῖται Ἀριαῖος εἶναι Πέρσας, ἑαυτοῦ βελτίους, οὓς οὐκ ἀν ασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ’ εἰ βούλεσθε συναπιέναι, ἡκειν ἡδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρωτὶ ἀπιέναι φησίν.

§ 2. 'Ο δὲ Κλέαρχος εἰπεν· 'Αλλ’ οὗτο χρὴ ποιεῖν, ἐὰν μὲν ἡκωμεν, ὡσπερ λέγετε· εἰ δὲ μὴ, πράττετε, ὃποιον ἀν τι ὑμῖν οἰεσθε μάλιστα συμφέρειν. "Ο τι δὲ ποιήσοι, οὐδὲ τούτοις εἰπε.

§ 3. Μετὰ δὲ ταῦτα, ἡδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς, ἔλεξε τοιάδε. 'Εμοὶ, ὡς ἄνδρες, θυμομένῳ οἴναι ἐπὶ βασιλέα, οὐκ ἐγίγνετο τὰ ιερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο. 'Ως γὰρ νῦν πυνθάνομα, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τύγρης ποταμός ἐστι ναυσίπορος, δὲν οὐκ ἀν δυνατίμεθα ἄνευ πλοίων διαβῆναι· πλοῦα δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἰόν τε τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν οἴναι δὲ παρὰ τοὺς Κύρου φίλους, πάνυ καλὰ ἡμῖν τὰ ιερὰ ἦν.

§ 4. 'Ωδε οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν, δ τι τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι, ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποκύνγια· ἐπὶ δὲ τῷ τρίτῳ, ἐπεισθε τῷ ἡγουμένῳ, τὰ μὲν ὑποκύνγια ἔχοντες πρὸς τοῦ ποταμού, τὰ δὲ ὅπλα ἔξω.

§ 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ ἀπῆλθον, καὶ ἐποίουν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἡρχεν, οἱ δὲ ἐπειθοντο, οὐχ ἐλόμενοι, ἀλλ’ ὀρῶντες, δτι μόνος

έφρόνει, οία δεῖ τὸν ἄρχοντα, οί δὲ ἄλλοι ἀπειροι ἡσαν.

§ 6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν ἡλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμὸν τρεῖς καὶ ἐννεήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα, στάδιοι ἑξήκοντα καὶ τριακόσιοι.

§ 7. Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θρᾷξ, ἔχων τούς τε ἵππεας τοὺς μεθ' ἑαυτοῦ εἰς τεσσαράκοντα, καὶ τῶν πεζῶν Θρᾳκῶν ὡς τριακοσίους, ηὐτομόλησε πρὸς βασιλέα.

§ 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δὲ εἴποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὅπλα, συνηλθον οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὡμοσαν οἵ τε Ἑλληνες καὶ ὁ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοι τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν, καὶ ἡγήσεσθαι ἀδόλως.

§ 9. Ταῦτα δ' ὡμοσαν, σφάξαντες κάπρον, καὶ ταῦρον, καὶ λύκον, καὶ κριόν, εἰς ἀσπίδα βάπτοντες οἱ μὲν Ἑλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην.

§ 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὡς Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ἡμῶν στόλος ἐστὶ καὶ ὑμῶν, εἰπὲ, τίνα γνώμην ἔχεις περὶ τῆς πορείας πότερον ἄπιμεν, ἦνπερ ἡλθομεν, ἡ ἄλλην τινὰ ἐννευοηκέναι δοκεῖς ὁδὸν κρείττω;

§ 11. Οἱ δὲ εἶπεν Ἡν μὲν ἡλθομεν, ἀπιόντες πάντες ἀν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γάρ νῦν ἡμῶν οὐδὲν τῶν ἐπιτηδείων. Ἐπτακαΐδεκα γάρ σταθμῶν τῶν ἐγνητάτω οὐδὲ δεῦρο ἴοντες ἐκ τῆς χώρας οὐδὲν εἴχομεν

λαμβάνειν ἔνθα δ' εἰ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν.

§ 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἀν δυνώμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικού στρατεύματος ἦν γὰρ ἀπαξ δυοῖν ἡ τριῶν ἡμερῶν ὄδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὁλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι πολὺν δ' ἔχων στόλον, οὐ δυνήσεται ταχὺ πορεύεσθαι· ἵσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, γνώμην ἔχω ἔγωγε.

§ 13. Ἡν δ' αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, ἡ ἀποδράναι ἡ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἡξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας γώρας· καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν.

§ 14. Ἐτι δὲ ἀμφὶ δεῖλην ἔδοξαν πολεμίους ὄρῳν ἵππεας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν δυτεῖς, εἰς τὰς τάξεις ἔθεον, καὶ Ἀριανὸς, (ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος, διότι ἐτέτρωτο,) καταβὰς ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ.

§ 15. Ἐν φ' δὲ ὠπλίζοντο, ἥκον λέγοντες οἱ προπεμφθέντες σκοποὶ, δτι οὐχ ἵππεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμοιτο. Καὶ εὐθὺς ἔγνωσαν πάντες, δτι ἐγγύτα που ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καὶ καπνὸς ἐφαντητο ἐν κώμαις οὐ πρόσω.

§ 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἥγειν (ἥδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, καὶ ἀσίτους δυτας· ἥδη δὲ καὶ ὀψὲ ἦν) οὐ μέντοι οὐδ' ἀπέκλινε, φυλαττόμενος, μὴ δοκοίῃ φεύγειν ἀλλ' εὐθύωρον ἄγων, ἅμα τῷ ἡλίῳ δυνομένῳ εἰς τὰς ἐγγυτάτω

κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα.

§ 17. Οἱ μὲν οὖν πρῶτοι ὁμοίῳ τρόπῳ τινὶ ἐστρατοπεδεύοντο, οἱ δὲ ὑστεροὶ σκοταῖοι προσιόντες, ὡς ἐτύγχανον ἔκαστοι, ηὐλίζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων.

§ 18. Δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὕτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη, οὕτε στρατόπεδον, οὕτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος ἐδήλωσε δὲ τοῦτο οἱς τῇ ὑστεραίᾳ ἐπραττε.

§ 19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης, καὶ τοῖς "Ελλησι φόβοις ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι.

§ 20. Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἀριστον τῶν τότε, τοῦτον ἀνεπεῖν ἐκέλευσε, συγὴν κατακηρύξαντα, ὅτι προαγορεύουσιν αἱ ἄρχοντες, δις ἀν τὸν ἀφιέντα τὸν δνον εἰς τὰ ὅπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου.

§ 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγυνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἶη, καὶ οἱ ἄρχοντες σῶοι. Ἀμα δὲ δρθρῷ παρήγγειλε Κλέαρχος εἰς τάξιν τὰ ὅπλα τίθεσθαι τοὺς "Ελληνας, ὑπέρ εἰχον, ὅτε ἦν ἡ μάχη.

CHAPTER. III.

§ 1. 'Ο δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ τῆδε, δῆλον ἡνὶ τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπτων τὰ δυπλα παραδιδόναι ἐκέλευε, τότε δὲ ἄμα ἡλιῷ ἀνατέλλοντι κήρυκας ἐπεμψε περὶ σπονδῶν.

§ 2. Οἱ δὲ ἐπεὶ ἡλθον πρὸς τοὺς προφύλακας, ἐξήτουν τοὺς ἄρχοντας. Ἐπεὶ δὲ ἀπήγγειλαν οἱ προφύλακες, Κλέαρχος, τυχὸν τότε τὰς τάξεις ἐπισκοπῶν, εἰπε τοὺς προφύλαξ, κελεύειν τοὺς κήρυκας περιμένειν, ἄχρις ἀν σχολάσῃ.

§ 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα, ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη φάλαγγα πυκνὴν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε, τούς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἀλλοισ στρατηγοῖς ταῦτα ἔφρασεν.

§ 4. Ἐπεὶ δὲ ἡνὶ πρὸς τοὺς ἀγγέλους, ἀνηρώτα, τί βούλαιντο. Οἱ δὲ ἔλεγον, ὅτι περὶ σπονδῶν ἡκοιεν ἄνδρες, οἵτινες ἴκανοι ἔσονται, τά τε παρὰ βασιλέως τοῖς Ἑλλησιν ἀπαγγεῖλαι, καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ.

§ 5. 'Ο δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοῖνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον ἄριστον γὰρ οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλησι, μὴ πορίσας ἄριστον.

§ 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπῆλαυνον, καὶ ἡκον ταχύ (φα καὶ δῆλον ἡν, ὅτι ἔγγύς που ἡν βασιλεὺς ἡ ἄλλος τις, φ ἐπετέτακτο ταῦτα πράττειν) ἔλεγον δὲ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἡκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἀξουσιν, ἔνθεν ἔξουσι τὰ ἐπιτήδεια.

§ 7. 'Ο δ' ἡρωτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ιοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σπονδαί. Οἱ δὲ, πᾶσιν, ἔφασαν, μέχρις ἀν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῆ.

§ 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος, ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῦσθαι, καὶ ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν.

§ 9. 'Ο δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω, ἔστ' ἀν ὀκνήσασιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἷμα γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

§ 10. Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχὸς μέντοι ἐπορέυετο, τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει καὶ αὐτὸς δὲ ὡπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσι πλήρεσιν ὄντας, ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων, οἱ δέσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἔξεκοπτον.

§ 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν καὶ εἰς τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἀν, καὶ ἅμα αὐτὸς προσέλαμβανεν, εἰς τὸν πηλὸν ἐμβαίνων ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπουδάζειν.

§ 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτὸν οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπονδάζοντα, προσέλαμβανον καὶ οἱ πρεσβύτεροι.

§ 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἱὲν οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὕδρα οὖτα τὸ πεδίον ἄρδειν) ἀλλ', ἵνα ἥδη πολλὰ προφαίνοιτο τοῖς "Ελλησιν δεινὰ εἰς τὴν πορείαν, τούτου ἔνεκα βασιλέα ὑπώπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.

§ 14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδεξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνην δὲ σῖτος πολὺς, καὶ οἶνος φοινίκων, καὶ δῖος ἐνητὸν ἀπὸ τῶν αὐτῶν.

§ 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἵας μὲν ἐν τοῖς "Ελλησιν ἔστιν ἴδειν, τοῖς οἰκέταις ἀπέκειντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι, ἥσαν ἀπόλεκτοι, θαυμάσιαι τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὅψις ἥλεκτρου οὐδὲν διέφερε· τὰς δέ τινες ἔηραίνοντες τραγήματα ἀπετίθεσαν. Καὶ ἦν καὶ παρὰ πότον ἥδὺ μὲν, κεφαλαλγὲς δέ.

§ 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρώτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἔθαυμαζον τό τε εἶδος, καὶ τὴν ἴδιότητα τῆς ἥδονῆς. Ἡν δὲ σφόδρα καὶ τούτο κεφαλαλγές. Οὐ δὲ φοίνιξ, ὅθεν ἔξαιρεθείη ὁ ἐγκέφαλος, δλος ἔξηναίνετο.

§ 17. Ἐνταῦθα δὲ ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἡκε Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἴποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἐλλήνων στρατηγοὶ, ἔλεγε πρώτον Τισσαφέρνης δι' ἔρμηνέως τοιάδε·

§ 18. Ἐγὼ, ὁ ἄνδρες "Ελληνες, γείτων οἰκῶ τῇ Ἐλλάδι· καὶ ἐπεὶ ὑμᾶς εἴδον εἰς πολλὰ κάμηχαν ἐμπεπτωκότας, εύρημα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι, δοῦναί μοι, ἀποσῶσαι ὑμᾶς εἰς τὴν Ἐλλάδα. Οἶμαι γὰρ, οὐκ ἀν ἀχαρίστως

μοι δχειν, οὗτε πρὸς ὑμῶν οὗτε πρὸς τῆς Ἑλλάδος ἀπάσης.

§ 19. Ταῦτα δὲ γνοὺς, γέτούμην βασιλέα, λέγων αὐτῷ, δτι δικαίως ἀν μοι χαρίζοιτο, δτι αὐτῷ Κύρον τε ἐπιστρατεύοντα πρῶτος ἤγγειλα, καὶ βοήθειαν ἔχων ἀμα τῇ ἀγγελίᾳ ἀφικόμην καὶ μόνος τῶν κατὰ τοὺς Ἑλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διῆλασα, καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κύρου ἀπέκτεινε. Καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι τοῦ μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσὶ πιστότατοι.

§ 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλεύσασθαις ἔρεσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἔνεκα ἐστρατεύσατε ἐπ' αὐτὸν. Καὶ συμβουλεύω ὑμῖν, μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον γέ, ἐάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.

§ 21. Πρὸς ταῦτα μεταστάντες οἱ Ἑλληνες ἐβουλεύοντο, καὶ ἀπεκρίναντο· Κλέαρχος δ' ἐλεγεν· Ἡμεῖς οὗτε συνήλθομεν, ώς βασιλεῖ πολέμησοντες, οὗτ' ἐπορευόμεθα ἐπὶ βασιλέᾳ ἀλλὰ πολλὰς προφάσεις Κύρος εὑρισκεν, ώς καὶ σὺ εὐ οἰσθα, ἵνα ὑμᾶς τε ἀκαρασκευάστους λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι.

§ 22. Ἐπεὶ μέντοι ἡδη ἐωρῶμεν αὐτὸν ἐν δεινῷ δυτα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦνας αὐτὸν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτὸν εὐ ποιεῖν.

§ 23. Ἐπεὶ δὲ Κύρος τέθνηκεν, οὗτε ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς, οὗτ' ἔστιν, δτου ἔνεκ' ἀν βουλακμεθα τὴν βασιλέως χώραν κακῶς ποιεῖν οὐδὲ αὐτὸν ἀποκτεῖναι ἀν ἐθέλοιμεν, πορευούμεθα δ' ἀν οἴκαδε, εἰ τις ἡμᾶς μὴ λυποίη. ἀδικοῦντα μέντοι πειρασθμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὐ

ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἡτησόμεθα εὐ ποιοῦντες. 'Ο μὲν οὕτως εἶπεν.

§ 24. Ἀκούσας δὲ ὁ Τισσαφέρνης, ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἥκω, αἱ σπουδαὶ μενόντων ἀγορὰν δὲ ἡμεῖς παρέξομεν.

§ 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἥκεν ὡσθ' οἱ "Ἐλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἥκων ἐλεγεν, ὅτε διαπεπραγμένος ἥκοι παρὰ βασιλέως, δοθῆναι αὐτῷ σώζειν τοὺς "Ἐλληνας· καίπερ πάνυ πολλῶν ἀντελεγόντων, ὡς οὐκ ἄξιον εἶη βασιλεῖ, ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους.

§ 26. Τέλος δ' εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν, η̄ μὴν φιλίαν ὑμῖν παρέξειν τὴν χώραν, καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἐλλάδα, ἀγορὰν παρέχοντας. "Οπου δ' ἀν μὴ παρέχωμεν ἀγοράν, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἔάσομεν τὰ ἐπιτήδεια.

§ 27. Τμᾶς δ' αὐτὸν δεήσει ὀμόσαι, η̄ μὴν πορεύσεσθαι ὡς διὰ φιλίας ἀσινῶς, σῆτα καὶ ποτὰ λαμβάνοντας, ὅπόταν μὴ παρέχωμεν ἀγοράν· ἐὰν δὲ παρέχωμεν ἀγοράν, ὀνουμένους ἔξειν τὰ ἐπιτήδεια.

§ 28. Ταῦτα ἔδοξε· καὶ ὡμοσαν, καὶ δεξιὰς ἔδοσαν Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, τοῖς τῶν Ἐλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἐλλήνων.

§ 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἀπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι, ἂ δέομαι, ἥξω συσκευασάμενος, ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἐλλάδα, καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχὴν.

CHAPTER IV.

§ 1. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἵ τε Ἑλληνες καὶ Αριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους, ἡ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινὲς, παραθαρρύνοντές τε καὶ δεξιὰς ἔνιοι παρὰ βασιλέως φέροντες, μὴ μητσικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων.

§ 2. Τούτων δὲ γιγνομένων, ἔνδηλοι ἡσαν οἱ περὶ τὸν Ἀριαῖον ἡττον τοῖς Ἑλλησι προσέχοντες τὸν νοῦν ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἡρεσκεν, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἐλεγον καὶ τοὺς ἄλλοις στρατηγοῖς.

§ 3. Τί μένομεν; ἡ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἀν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος γέ ἐπὶ βασιλέα στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὰν δὲ πάλιν ἀλισθῇ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν.

§ 4. Ἰσως δέ που ἡ ἀποσκάπτει τι ἡ ἀποτεχίζει, ως ἄπορος γέ ἡ ὁδός. Οὐ γάρ ποτε ἐκών γε βουλήσεται, ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ως ἡμεῖς, τοσοίδε δύντες, ἐνικῶμεν τὴν βασιλέως δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπῆλθομεν.

§ 5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσαιν· Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ, ὅτι, εἰ νῦν ἀπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα, πρώτον μὲν ἀγορὰν οὐδεὶς ἡμῖν παρέξει, οὐδὲ ὅπόθεν ἐπιστιούμεθα· αὐθίς

δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἄμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῶν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὅντες, πολέμιοι ἡμῶν ἔσονται.

§ 6. Ποταμὸς δὲ εἰ μέν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος, οὐκ οἶδα· τὸν δὲ οὖν Εὐφράτην ἵσμεν ὅτι ἀδύνατον διαβῆναι, κωλυόντων πολεμίων. Οὐ μὲν δὴ, ἀν μάχεσθαι δέη, ἵππεῖς εἰσὶν ἡμῖν σύμμαχοι· τῶν δὲ πολεμίων ἵππεῖς εἰσὶν οἱ πλεῖστοι καὶ πλείστουν ἄξιοι· ὥστε νικῶντες μὲν, τίνα ἀν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα οἶόν τε σωθῆναι.

§ 7. Ἐγὼ μὲν οὖν βασιλέα, φί πολλὰ οὕτως ἔστι τὰ σύμμαχα, εἰπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, δι τι δεῖ αὐτὸν ὁμόσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἐπιορκῆσαι, καὶ τὰ ἑαυτοῦ πιστὰ ἀπιστα ποιῆσαι· Ἐλλησι καὶ βαρβάροις. Τοιαῦτα ἔλεγε πολλά.

§ 8. Ἐν δὲ τούτῳ Τισσαφέρνης ἡκεν, ἔχων τὴν ἑαυτοῦ δύναμιν, ὡς εἰς οἶκον ἀπιῶν, καὶ Ὁρόντας τὴν ἑαυτοῦ δύναμιν ἡγε δὲ καὶ τὴν θυγατέρα τοῦ βασιλέως ἐπὶ γάμῳ.

§ 9. Ἐντεῦθεν δὲ ἥδη Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, ἔχων τὸ Κύρου βαρβαρικὸν στράτευμα, ἄμα Τισσαφέρνει καὶ Ὁρόντᾳ, καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις.

§ 10. Οἱ δε Ἐλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἔχώρουν, ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην, καὶ μεῖον ἐφυλάττοντο δὲ οἱ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν.

§ 11. Ἐνιότε δὲ καὶ ξυλιξόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

§ 12. Διελθόντες δὲ τρεῖς σταθμοὺς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον αὐτοῦ εἰσω· ἦν δὲ φόκοδομημένον πλίνθοις ὄπταις, ἐν ἀσφάλτῳ κειμέναις, εὐρος εἴκοσι ποδῶν, ὑψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο εἶναι εἴκοσι παρασαγγῶν ἀπέντε δὲ Βαθυλώνος οὐ πολύ.

§ 13. Ἐντεῦθεν δὲ ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν, ἐπὶ γεφύρας, τὴν δὲ, ἐξευγμένην πλοίοις ἐπτά· (αὗται δὲ ἡσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ κατετέμηντο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρώται, μεγάλαι, ἔπειτα δὲ ἐλάσσους· τέλος δὲ καὶ μικροὶ ὀχητοὶ, ὡσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας) καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν πρὸς φύλοις ἦν μεγάλη καὶ πολυάνθρωπος, ἢ δυομά Διτάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαλδεκα.

§ 14. Οἱ μὲν οὖν Ἑλληνες παρ' αὐτὴν ἐσκήνωσαν, ἐγγὺς παραδείσου καλοῦ καὶ μεγάλου καὶ δασέος παντοίων δένδρων. οἱ δὲ βάρβαροι, διαβεβηκότες τὸν Τίγρητα, οὐ μέντοι γε καταφανεῖς ἦσαν.

§ 15. Μετὰ δὲ τὸ δεῦπον ἔτυχον ἐν περιπάτῳ ὅντες πρὸ τῶν ὅπλων Πρόξενος καὶ Εενοφῶν· καὶ προσελθὼν ἡρώτησεν ἄνθρωπός τις τοὺς προφύλακας, ποῦ ἀν ἴδοι Πρόξενον ἡ Κλέαρχον. Μένωνα δὲ οὐκ ἔζητε, καὶ ταῦτα παρὰ Ἀριαίου ὀν, τοῦ Μένωνος ξένου.

§ 16. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι, δν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὅντες Κύρφ, καὶ ὑμῖν εὖνοι, καὶ κελεύονται φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

§ 17. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύονται φυλακὴν, ὡς διανοεῖται λῦσαι αὐτὴν

Τισταφέρνης τῆς νυκτὸς, ἥνπερ δύνηται, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος.

§ 18. Ἀκουσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἀ λέγειν 'Ο δὲ Κλέαρχος ἀκούσας ἐταράχθη, καὶ ἐφοβεῖτο σφόδρα.

§ 19. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν, ὡς οὐκ ἀκόλουθα εἴη, τὸ ἐπιθέσθαι καὶ λύσαι τὴν γέφυραν. Δῆλον γάρ, ὅτι ἐπιτιθεμένους ἡ νικᾶν δεῖσει αὐτοὺς, ἡ ήττασθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γάρ, ἀν πολλαὶ γέφυραι ὡσιν, ἔχοιμεν ἀν, ὅποι φυγόντες ἡμεῖς σωθῶμεν.

§ 20. Ἄν δὲ αὐτὸν οὐκέτι γέφυρας οὐχ ἔξουσιν ἐκεῖνοι, ὅποι οὖν φύγωσιν οὐδὲ μὴν βοηθῆσαι, πολλῶν διτῶν πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας.

§ 21. Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος, ἥρετο τὸν ἄγγελον, πόση τις εἴη χώρα ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. 'Ο δὲ εἶπεν, ὅτι πολλὴ, καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι.

§ 22. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἀνθρωπὸν ὑποπέμψαιεν, ὀκνοῦντες, μὴ οἱ "Ἐλληνες, οὐ διελθόντες τὴν γέφυραν, μένοιεν ἐν τῇ νῆσῳ, ἐρύματα ἔχοντες, ἔνθεν μὲν τὸν Τίγρητα ποταμὸν, ἔνθεν δὲ τὴν διώρυχα· τὰ δὲ ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οὔσης, καὶ τῶν ἐργασομένων ἐνόντων εἴτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

§ 23. Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπειμψαν καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἥλθε τῶν πολεμῶν, ὡς οἱ φυλάττοντες ἀπήγγελλον.

§ 24. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέ-

φυραν, ἐξειγμένην πλοίοις τριάκοντα καὶ ἑπτά, ὡς οἶον τε μάλιστα πεφυλαγμένως ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὡς διαβαινόντων μέλλοιεν ἐπιτίθεσθαι ἀλλὰ ταῦτα μὲν ψευδῆ ήν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν, εἰ διαβαίνοεν τὸν ποταμόν ἐπεὶ δὲ εἶδεν, φέρετο ἀπελαύνων.

§ 25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὐρός πλέθρου ἐπῆν δὲ γέφυρα. Καὶ ἐνταῦθα φέκεντο πόλις μεγάλη, ἥ δνομα Ὁπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων, ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἐαυτοῦ στράτευμα, παρερχομένους ἐθεώρει τοὺς Ἑλληνας.

§ 26. Ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. "Οσον δ' ἀν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστῆ, τοσοῦτον ἣν ἀνάγκη χρόνον δι' δλου τοῦ στρατεύματος γέγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπολιν εἶναι, καὶ τὸν Πέρσην ἐκπεπλῆχθαι θεωροῦντα.

§ 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἐξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας, τῆς Κύρου καὶ βασιλέως μητρός. Ταίτας Τισσαφέρνης Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε, πλὴν ἀνδραπόδων. Ἐνήν δὲ σῖτος πολὺς, καὶ πρόβατα, καὶ ἄλλα χρήματα.

§ 28. Ἐντεῦθεν δὲ ἐπορεύθησαν σταθμοὺς ἐρήμους πέντε παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις φέκεντο μεγάλη καὶ εὐδαίμων, δνομα Καιναί, ἐξ ής οἱ βάρβαροι διῆγον ἐπὶ σχεδίαις διφθερί- ἄρτους, τυροὺς, οίνον.

CHAP. V.

§ 1. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβατον ποταμὸν, τὸ εὐρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταῦταις ὑποψίαι μὲν ἡσαν, φανερὰ δὲ οὐδεμίᾳ ἐφαίνετο ἐπιβουλή.

§ 2. Ἐδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι Τισσαφέρνει, καὶ εἴ πως δύναιτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψέ τινα ἔροῦνται ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευσει ἡκειν.

§ 3. Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος τάδε· Ἐγώ, ω Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους, καὶ δεξιὰς δεδομένας, μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δέ σε ὁρῶ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς, ὁρῶντες ταῦτα, ἀντιφυλαττόμεθα.

§ 4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὕτε σὲ αἰσθθεῖσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδὲν ἐπινοοῦμεν οὐδὲν τοιοῦτον, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν.

§ 5. Καὶ γὰρ οἶδα ἡδη ἀνθρώπους τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὕτε μέλλοντας οὕτε βουλομένους τοιοῦτον οὐδέν.

§ 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἀν παύεσθαι, ἥκω, καὶ διδάσκειν σε βουλομαί, ὡς σὺ ἡμῖν οὐκ ὄρθως ἀπιστεῖς.

§ 7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὄρκοι ἡμᾶς κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκὼς, τοῦτον ἐγώ οὕποτος

άν εύδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὕτ' ἀπὸ ποίου ἀν τάχους οὕτε δποι ἀν τις φεύγων ἀποφύγοι, οὕτ' εἰς ποῖον ἀν σκότος ἀποδραΐη, οὕτ' δπως ἀν εἰς ἔχυρὸν χωρίον ἀποσταΐη. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῆ πάντων ἵσον οἱ θεοὶ κρατοῦσι.

§ 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὕτω γιγνώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δὲ ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον ήμιν εἶναι ἀγαθόν.

§ 9. Σὺν μὲν γάρ σοι πᾶσα μὲν ήμιν ὁδὸς εὔπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν δὲ ἐπιτηδείων οὐκ ἀπορίᾳ· ἀνευ δέ σου πᾶσα μὲν ἡ ὁδὸς διὰ σκότους, (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα,) πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὅχλος φοβερός· φοβερώτατον δὲ ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν.

§ 10. Εἰ δὲ δὴ καὶ μανέντες σὲ κατακτείναιμεν, ἀλλο τι ἀν, ἡ, τὸν εὐεργέτην κατακτείναντες, πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνίζοιμεθα; "Οσων δὲ δὴ καὶ οὖν ἐλπίδων ἐμαυτὸν ἀν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω.

§ 11. Ἐγὼ γὰρ Κύρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων των τότε ἴκανώτατον εἶναι εὐ ποιεῖν, διν ἀν βούλοιτο. Σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα, καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, γέ Κύρος πολεμίᾳ ἐχρῆτο, σοὶ ταύτην σύμμαχον οὐσαν.

§ 12. Τούτων δὲ τοιούτων δυτῶν, τίς οὕτω μαίνεται, δστις οὐ σοὶ βούλεται φίλος εἶναι; Ἀλλὰ μὴν, ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σε βουλήσεσθαι φίλον ήμιν εἶναι.

§ 13. Οἶδα μὲν γὰρ οὐδὲν Μυσοὺς λυπηροὺς δυτας, οὐδὲ ἐλπίζω ἀν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς οὐδὲν

παρασχεῖν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα
ἔθνη πολλὰ τοιαῦτα εἶναι, ἢ οἵμαι ἀν παῦσαι ἐνο-
χλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οὓς
μάλιστα ὑμᾶς νῦν γυγνώσκω τεθυμωμένους, οὐχ ὁρῶ,
πολὰ δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἀν κολά-
σεσθε τῆς νῦν σὺν ἐμοὶ οὐσης.

§ 14. Ἀλλὰ μῆν ἔν γε τοῖς πέριξ οἰκοῦσι σὺ, εἰ μὲν
βούλοιό τῳ φίλος εἶναι, ὡς μέγιστος ἀν εἴης· εἰ δέ τις
σὲ λυποίη, ὡς δεσπότης ἀναστρέφοιο, ἔχων ἡμᾶς
ὑπηρέτας, οὐ σοι οὐκ ἀν τοῦ μισθοῦ ἔνεκα μόνον ὑπη-
ρετοῦμεν, ἀλλὰ καὶ τῆς χάριτος, ἣν σωθέντες ὑπὸ σοῦ
σοὶ ἀν ἔχοιμεν δικαίως.

§ 15. Ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω
δοκεῖ θαυμαστὸν εἶναι, τὸ σὲ ἡμῖν ἀπιστεῦν, ὥστε καὶ
ἡδιστ' ἀν ἀκούσαιμι τούνομα, τίς ἔστιν οὕτω δεινὸς
λέγειν, ὥστε σε πεῖσαι λέγων, ὡς ἡμεῖς σοι ἐπιβου-
λεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσα-
φέρνης δὲ ὡδὲ ἀπημείθη.

§ 16. Ἀλλ' ἡδομαι μὲν, ὡς Κλέαρχε, ἀκούων σου
φρονίμους λόγους· ταῦτα γὰρ γυγνώσκων, εἴ τι ἐμοὶ
κακὸν βουλεύοις, ἀμα ἀν μοι δοκεῖν καὶ σεαυτῷ κακό-
νους εἶναι. 'Ως δ' ἀν μάθης, δτι οὐδὲ ἀν ὑμεῖς δικαίως
οὕτε βασιλεῖ οὕτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον.

§ 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά
σοι δοκοῦμεν ἵππέων πλήθους ἀπορεῦν, ἢ πεζῶν, ἢ
ὅπλισεως, ἐν ἡ ὑμᾶς μὲν βλάπτειν ἰκανοὶ εἴημεν ἀν,
ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος;

§ 18. Ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι
ἀπορεῦν ἄν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν
φίλια δύτα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ
ὅρη ὑμῖν ὄράτε δύτα πορευτέα, ἢ ἡμῖν ἔξεστι προκατα-
λαβούσιν ἄπορα ὑμῖν παρέχειν; τοσοῦτοι δέ εἰσι πο-
ταμοὶ, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὁπόσοις ἀν

νῦμῶν βουλοίμεθα μάχεσθαι; Εἰσὶ δὲ αὐτῶν, οὓς οὐδὲ ἀν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.

§ 19. Εἰ δὲ ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γε πῦρ τοῦ καρποῦ κρείττον ἔστιν διν ἡμεῖς δυναίμεθ' ἀν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, φῶντες, οὐδὲ εἰ πάνυ ἀγαθὸν εἴητε, μάχεσθαι διν δύναισθε.

§ 20. Πῶς οὖν ἀν, ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἐπειτα ἐκ τούτων πάντων τοῦτον ἀν τὸν τρόπον ἐξελομέθα, δις μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός;

§ 21. Παντάπασι δὲ ἀπόρων ἔστι καὶ ἀμηχάνων καὶ ἀνάγκη ἔχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιορκίας τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι. Οὐχ οὕτως ἡμεῖς, ω Κλεάρχε, οὕτε ἡλίθιοι, οὕτε ἀλόγιστοι ἐσμέν.

§ 22. Ἀλλὰ τι δὴ, ὑμᾶς ἔξὸν ἀπολέσαι, οὐκ ἐπὶ τούτο ἡλθομεν; Εὐ τὸσθι, δτι ὁ ἐμὸς ἔρως τούτου αἴτιος, τοῦ τοῦς Ἐλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ φῶ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίαν πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν.

§ 23. "Οσα δέ μοι ὑμέις χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἰπεις, τὸ δὲ μέγιστον ἔγὼ οἰδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὁρθὴν ἔχειν, τὴν δὲ ἐπὶ τῇ καρδίᾳ ἵως ἀν ὑμῶν παρόντων καὶ ἔτερος εὐπετῶς ἔχοι.

§ 24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἰπεν· Οὐκοῦν, ἔφη, οἵτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων, πειρῶνται διαβάλλοντες πολεμίους ποιῆσαι ἡμᾶς, ἀξιοί εἰσι τὰ ἔσχατα παθεῖν;

§ 25. Καὶ ἔγὼ μὲν, ἔφη δι Τισσαφέρνης, εἰ βούλεσθέ

μοι οὖ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐν τῷ ἐμφανεῖ ἐλθεῖν, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὡς σὺ ἐπιβουλεύεις ἐμοὶ τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ.

§ 26. Ἐγὼ δ', ἔφη ὁ Κλέαρχος, ἔξω πάντας καὶ σοὶ αὖ ἐγὼ δηλώσω, διθεν ἐγὼ περὶ σοῦ ἀκούω.

§ 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο· τῇ δὲ ὑστεραὶ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλος τε ἡν πάνυ φιλικῶς οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει, καὶ ἔλεγεν, ἂν ἐκεῖνος ἀπήγγελλεν· ἔφη τε χρῆναι ἵέναι παρὰ Τισσαφέρνει, οὓς ἐκέλευσε, καὶ οἱ ἀν ἔξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν ὅντας τιμωρηθῆναι.

§ 28. Τπώπτευε δὲ, εἶναι τὸν διαβάλλοντα Μένωνα· εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρνει μετὰ Ἀριαλοῦ, καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα αὐτῷ, ὅπως, τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν, φίλος ἦ Τισσαφέρνει.

§ 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ, μὴ ἵέναι πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς, μηδὲ πιστεύειν Τισσαφέρνει.

§ 30. Ο δὲ Κλέαρχος ἴσχυρῶς κατέτεινεν, ἔστε διεπράξατο, πέντε μὲν στρατηγοὺς ἵέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ, ὡς εἰς ἀγορὰν, καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

§ 31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγιλας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαλός· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἐμενον.

§ 32. Οὐ πολλῷ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οὖ τε ἔνδον συνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἵππεων, διὰ τοῦ πεδίου ἐλαύνοντες, φτινι ἐντυγχάνοιεν "Ἐλληνι ἡ δούλῳ ἡ ἐλευθέρῳ, πάντας ἔκτεινον.

§ 33. Οἱ δὲ "Ἐλληνες τὴν τε ἵππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὁρῶντες, καὶ, δ τι ἐποίουν, ἡμφυγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἥκε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἰπε πάντα τὰ γεγενημένα.

§ 34. Ἐκ τούτου δὴ οἱ "Ἐλληνες ἔθεον ἐπὶ τὰ δπλα πάντες ἐκπεπληγμένοι, καὶ νομίζοντες, αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον.

§ 35. Οἱ δὲ πάντες μὲν οὐκ ἥλθον, Ἀριαῖος δὲ καὶ Ἀρτάοξος καὶ Μιθριδάτης, οἱ ἥσαν Κύρῳ πιστότατοι ὁ δὲ τῶν Ἐλλήνων ἐρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὡρῆν καὶ γυγνώσκειν συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους.

§ 36. Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἴη τῶν Ἐλλήνων ἡ στρατηγὸς, ἡ λοχαγὸς, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως.

§ 37. Μετὰ ταῦτα ἔξηλθον τῶν Ἐλλήνων φυλαττόμενοι στρατηγοὶ μὲν, Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθῃ τὰ περὶ Προξένου. Χειρίσοφος δὲ τεύγχανεν ἀπὸν ἐν κώμῃ τινὶ σὺν ἄλλοις, ἐπισιτίζομενος.

§ 38. Ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, λέγει Ἀριαῖος· Κλέαρχος μὲν, ὡς ἄνδρες "Ἐλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε· Πρόξενος δὲ καὶ Μένων, δτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλὴν, ἐν μεγάλῃ τιμῇ εἰσὶν ὑμᾶς δὲ ὁ

βασιλεὺς τὰ ὅπλα ἀπαιτεῖ· ἔαυτοῦ γὰρ εἶναι φησιν, ἐπείπερ Κύρου ἡσαν τοῦ ἐκείνου δούλου.

§ 39. Πρὸς ταῦτα ἀπεκρίναντο οἱ "Ελληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὄρχομένιος,) Ὡ κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι, ὅσοι ἡτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οὔτινες, ὅμοσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἔχθρους νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει, τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ, τούς τε ἄνδρας αὐτοὺς, οἰς ὥμνυτε, ὡς ἀπολωλέκατε, καὶ, τοὺς ἄλλους ἡμᾶς προδεδωκότες, σὺν τοῖς πολεμίοις ἔρχεσθε ἐφ' ἡμᾶς;

§ 40. Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὁρόντα, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις.

§ 41. Ἐπὶ τούτοις δὲ Ενοφῶν τάδε εἶπε· Κλέαρχος μὲν τούνυν, εὶ παρὰ τοὺς ὄρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει· δικαιον γὰρ, ἀπόλλυσθαι τοὺς ἐπιορκοῦντας. Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέτας, ἡμετέροι δὲ στρατηγὸν, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι, φίλοι γε ὅντες ἀμφοτέροις, πειράσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν.

§ 42. Πρὸς ταῦτα οἱ βάρβαροι, πολὺν χρόνον διαλεχέντες ἀλλήλοις, ἀπῆλθον οὐδὲν ἀποκρινάμενοι.



CHAP. VI.

§ 1. Οἱ μὲν δὴ στρατηγοὶ οὗτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτιμηθέντες τὰς κεφαλὰς ἐτελεύτησαν εἰς μὲν αὐτῶν Κλέαρχος, ὁμολογουμένως ἐκ πάντων, τῶν ἐμπείρως αὐτοῦ ἔχόντων, δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως.

§ 2. Καὶ γὰρ δὴ, ἔως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμεινεν ἐπειδὴ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν, ὡς οἱ Θράκες ἀδικοῦσι τοὺς Ἐλληνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων, ἔξεπλει, ὡς πολεμήσων τοῖς ὑπὲρ Χερδόνησου καὶ Πειρίνθου Θρᾳξίν.

§ 3. Ἐπειδὲ μεταγνόντες πῶς οἱ Ἐφοροι, ἥδη ἔξεω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρώντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ’ φχετο πλέων εἰς Ἐλλήσποντον.

§ 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτη τελῶν, ὡς ἀπειθῶν. Ἡδη δὲ φυγὰς διν, ἔρχεται πρὸς Κύρον, καὶ ὅποιοις μὲν λόγοις ἐπεισε πάντας Κύρον, ἀλλαχῆ γέγραπται διδωσι δὲ αὐτῷ Κύρος μυρίους δαρεικούς.

§ 5. Ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥᾳθυμίαν ἐτράπετο, ἀλλ’ ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, ἐπολέμει τοῖς Θρᾳξίν καὶ μάχη τε ἐνίκησε, καὶ ἀπὸ τούτου ἐφερε καὶ ἡγεν αὐτούς· καὶ πολεμῶν διεγένετο, μέχρις οὗ Κύρος ἐδεήθη τοῦ στρατεύματος· τότε δὲ ἀπῆλθεν, ὡς σὺν ἐκείνῳ αὐ πολεμήσων.

§ 6. Ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἔξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἱρεῖται πολεμεῖν ἔξὸν δὲ ῥᾳθυμεῖν, βούλεται πονεῖν, ὥστε πολεμεῖν ἔξὸν δὲ χρήματα ἔχειν ἀκιν-

δύνως, αίρεῖται, πολεμῶν μείόνα ταῦτα ποιεῖν. Ἐκεῖνος δὲ, ὥσπερ εἰς ἡδονὴν, ἥθελε δαπανᾶν εἰς πόλεμον οὕτω μὲν οὖν φιλοπόλεμος ἦν.

§ 7. Πολεμικὸς δὲ αὐτὸν ταῦτη εἶναι ἐδόκει, δτὶ φιλοκύνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὠμολόγουν.

§ 8. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι, ὡς δυνατὸν ἐκ τοιούτου τρόπου, οἷον καὶ ἐκεῖνος εἶχεν. Ἰκανὸς μὲν γάρ, ὡς τις καὶ ἄλλος, φροντίζειν ἦν, δπως ἔξει φ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν, ὡς πειστέον εἶη Κλεάρχῳ.

§ 9. Τοῦτο δὲ ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γάρ ὁρᾶν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζέ τε ἀεὶ ἰσχυρῶς, καὶ ὄργῃ ἐνίστε, ὡστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δὲ ἐκόλαζεν ἀκολάστου γάρ στρατεύματος οὐδὲν ἥγειτο ὅφελος εἶναι.

§ 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα, ἢ τοὺς πολεμίους, εἰ μέλλοι ἡ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἴέναι πρὸς τοὺς πολεμίους.

§ 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἥθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἥροῦντο οἱ στρατιῶται. Καὶ γάρ τὸ στυγὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν, ἐρρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὡστε σωτῆριον καὶ οὐκέτι χαλεπὸν ἔφαίνετο.

§ 12. "Οτε δ' ἔξω τοῦ δεινοῦ γένοιντο, καὶ ἔξειη πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλευπον· τὸ γάρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ ἀεὶ χαλεπὸς καὶ ὡμὸς ἦν ὡστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται, ὥσπερ παῖδες πρὸς διδάσκαλον.

§ 13. Καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὐνοίᾳ ἐπομένους οὐδέποτ' εἶχεν οἵτινες δὲ ἡ ὑπὸ πόλεως τεταγμένοι, ἡ ὑπὸ τοῦ δεῖσθαι, ἡ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἔχρητο.

§ 14. Ἐπειδὴ δὲ καὶ ἡρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, μεγάλα ἥδη ἦν τὰ χρηστήματα ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρράλεως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι, αὐτοὺς εὐτάκτους ἐποίει.

§ 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν ἄρχεσθαι δὲ ὑπὸ ἀλλων οὐ μάλα ἔθελειν ἐλέγετο. Ἡν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

§ 16. Πρόξενος δὲ ὁ Βοιώτιος εὐθὺς μὲν μειράκιον ὃν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργίᾳ ἀργύριον τῷ Λεοντίνῳ.

§ 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἰκανὸς ἥδη νομίσας εἶναι καὶ ἄρχειν, καὶ, φίλος ὃν τοῖς πρώτοις, μὴ ἡττᾶσθαι ἐνεργετῶν, ἥλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ φέτο κτήσεσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρήματα πολλά·

§ 18. Τούτων δὲ ἐπιθυμῶν, σφόδρα ἔνδηλον αὖ καὶ τούτο εἶχεν, ὅτι τούτων οὐδὲν ἀν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ φέτο δεῖν τούτων τυγχάνειν, ἀνευ δὲ τούτων μή.

§ 19. Ἀρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐν μέντοι οὕτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὕτε φέύσον ἰκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας, ἡ οἱ ἀρχόμενοι ἐκείνον καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἡ οἱ στρατιώται τὸ ἀπιστεῖν ἐκείνῳ.

§ 20. Πιετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῷ ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδι-

κοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ κάγαθοὶ τῶν συνόντων εὗνοι ἡσαν, οἱ δὲ ἀδικοὶ ἐπεβούλευον, ὡς εὐμεταχειρίστῳ ὅντι. "Οτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

§ 21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἵσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην.

§ 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι, ὃν ἐπιθυμοίη, συντομωτάτην ὁδὸν φέτο εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ φεύδεσθαι καὶ ἔξαπατᾶν· τὸ δὲ ἀπλοῦν τε καὶ ἀληθὲς ἐνόμικε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι.

§ 23. Στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἦν ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο.

§ 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε (χαλεπὸν γὰρ φέτο εἶναι, τὰ τῶν φυλαττομένων λαμβάνειν) τὰ δὲ τῶν φίλων μόνος φέτο εἰδέναι ὅτι ῥάστον ἀφύλακτα λαμβάνειν.

§ 25. Καὶ ὅσους μὲν ἥσθανετο ἐπιόρκους καὶ ἀδέκους, ὡς εὐ ὀπλισμένους ἐφοβεῖτο· τοῖς δὲ ὀσίοις καὶ ἀλήθειαις ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι.

§ 26. "Οσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ, καὶ ἀληθείᾳ, καὶ δικαιοτητὶ, οὕτω Μένων ἡγάλλετο τῷ ἔξαπατᾶν δύνασθαι, τῷ πλάσασθαι φευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδεύτων ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους, τούτους φέτο δεῦν κτήσασθαι.

§ 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι, ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανάτο. Τιμᾶσθαι δὲ καὶ θεραπευεσθαι ἡξίου, ἐπιδεικνύμενος, ὅτι

πλεῖστα δύναιτο καὶ ἔθέλοι ἀν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅπότε τις αὐτοῦ ἀφίσταιτο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν.

§ 28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ φεύδεσθαι· δὲ πάντες ἵσασι, τάδ' ἔστι. Παρὰ Ἀριστίππῳ μὲν, ἐτὸν ὡραῖος ὁν, στρατηγεῖν διεπράξατο τῶν ξένων Ἀριαίῳ δὲ, βαρβάρῳ δοντε, οἰκειότατος ἐγένετο.

§ 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, τὰ αὐτὰ πεποιηκάσι οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλάς (ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι) ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν, ὡς πονηρὸς, λέγεται τῆς τελευτῆς τυχεῖν.

§ 30. Ἀγίας δὲ ὁ Ἀρκᾶς, καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τούτω ἀπεθανέτην τούτων δὲ οὐδεὶς οὔθ' ὡς ἐν πολέμῳ κακῶν κατεγέλα, οὕτ' ἐς φιλίαν αὐτοὺς ἐμέμφειο· ἥστηγε τε ἄμφω ἄμφι τετταράκοντα ἔτη ἀπὸ γενεᾶς.

ENGLISH NOTES.

BOOK I.

ΞΕΝΟΦΩΝΤΟΣ. In Xenophon's Hist. Gr. iii. 1. 2. we read 'Ως μὲν οὖν Κύρος στράτευμά τε συνέλεξε, καὶ τοῦτ' ἔχων ἀνέβη ἐπὶ τὸν ἀδελφὸν, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς ἀπέθανε, καὶ ὡς ἐκ τούτου ἀπεσώθησαν οἱ Ἑλλῆνες ἐνὶ Θάλατταν, Θεμιστογένει τῷ Συρακουσίῳ γέγραπται. Hence some have attributed the books of the *Anabasis*, now extant, to Themistogenes, especially as there are certain passages therein, which seem repugnant to others in the universally acknowledged works of Xenophon. But this error has been fully refuted by Morus, Weiske, and others.

ΑΝΑΒΑΣΕΩΣ. *Ἄναβασις* from *ἀναβαίνειν*, *to go up*, signifies *an expedition* into an upper country, or from the sea-coast into the interior. Xenophon uses the word to express the *Expedition* of Cyrus the younger towards the court of his brother Artaxerxes; because it was customary with the Greeks, when speaking of an approach to any capital, to say *ἀναβαίνειν*, or *ἄνω πορεύεσθαι*, or to make use of words of similar import. In ii. 1. 1. and in Arrian. Exp. Alex. i. 12. we find the term *ἄνδος*, and, in the beginning of the third book, ἡ *ἄνω ὁδός*. Besides, the ancients divided Asia into Upper and Lower, calling Ionia, Caria, Lycia, and the parts bordering on the sea-coast, *τὰ κάτω τῆς Ασίας*, and the interior provinces *τὰ ἄνω αὐτῆς*. Comp. Herod. i. 72. and 177. and Vossius on Pomponius Mela, i. 3.—D'Abancourt has thought fit to change the title, calling it *La Retraite des Dix Mille*; because, as he observes, the importance of the *Expedition* is nothing to that of the *Retreat*.

CHAP. I. Cyrus the younger, so called to distinguish him from the more ancient Cyrus, (Κύρος ὁ ἀρχαῖος, i. 9. 1.) having been calumniated to his brother Artaxerxes, and nearly subjected to the punishment of treason, returns to the government, of which he was satrap, and, secretly preparing to make war against his sovereign, assembles an army, principally of Greek troops, which his friends collect for him, as though a very different expedition were intended.

§ 1. **Δαρείου.** Darius II., the ninth king of Persia, surnamed Ochus, or Nothus, because he was the *illegitimate* son of Artaxerxes Macrochir.—**Παρυσάτιδος.** Parysatis was so extremely partial to her son Cyrus, that she committed the greatest cruelties to encourage his ambition, and supported him with all her interest in his rebellion

against his brother Artaxerxes, surnamed Mnemon, who was born prior to his father's obtaining the kingdom.—The student would do well to consult Plutarch's Life of Artaxerxes, Dr. Gillies' History of Ancient Greece, vol. iii. chap. 25 and 26, and Lempriere's Classical Dictionary, as edited by my late lamented friend, Edmund Henry Barker, Esq.—Γύρωνται. Historians, in order to enliven their narrative, often use the present for the past tense. Thus in the next sect. Κύρον δὲ μεταπέμπεται, and § 3, Τισσαφέρνης διαβάλλει τὸν Κύρον, and again *ibid.*, ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. See Longinus, sect. 25.—Πλάθεις δύο. Two other sons, Ostanes and Oxathres, are mentioned by Plutarch, Artax. c. 1.

§ 2. Παρὸν ἐτύγχανε. *Happened to be present.* The verb *τυγχάνω*, which expresses an idea of *chance*, is constructed with a participle. See Matth. Gr. Gr. § 553. δ.—Σαρράπη. This is more fully expressed, c. 9. § 7. Comp. Hist. Gr. i. 4. 1. *Satrap* is the Persian name for a provincial governor.—Καὶ στρατηγὸν δέ. The particle δέ here is equivalent to the Latin “*præterea*.” *And moreover appointed him commander of all the troops, &c.* So immediately after, καὶ τῶν Ἐλλήνων δὲ, *and having besides, &c.* For the particles καὶ . . . δέ see Viger, viii. § 8. 19. seq. Comp. e. 8. § 2. Zeune says ἐτοίησε . . . ἀπέδειξε must be translated “*fecerat . . . constituerat*.” Comp. c. 9. § 7.—Εἰς Καστωλοῦ πεδίον. *March collectively into (muster in) the plain of Castolus.* An extensive plain was appointed to each of the Persian provinces, in which the troops of the province assembled in time of war, and were reviewed. The troops of Lydia, the greater Phrygia, and Cappadocia, which were under the command of Cyrus, assembled in a champaign situation near Castolus, a city of Lydia.

Τισσαφέρνην. The same Tissaphernes that is mentioned in Thucydides, viii. 5. where he is called *στρατηγὸς τῶν κάτω*, i.e. of the lower and maritime provinces.—Οὐ φίλον. *As considering him his friend.*—Οὐλάτρας. *Heavy armed soldiers*, who fought with broad shields and long spears.

§ 3. Κατέστη. *In a passive sense : was placed on the throne—was established in the kingdom.* Parysatis made every exertion to have her favourite son, Cyrus, declared his father's successor, urging this specious plea, in his behalf, which Xerxes, by the advice of Demaratus, had formerly used,—that Artaxerxes was born while her husband was yet a subject, but Cyrus when he was a king. Comp. Plutarch, Artax. c. 2.

Οὐ ἀποκτενών. *With a design of putting him to death.* The participle future with οὐ is put after verbs of all kinds to mark an *intention*. When the subject of the participle has preceded, the participle should properly be put in the case in which the subject preceding stood. See Matth. Gr. Gr. § 568.—Εξαιτησαμένη. *Having begged his life.* The middle voice shows, that the pardon of Cyrus was granted for his mother's sake.

§ 4. Ἐπὶ τῷ ἀδελφῷ. *Dependent upon, or in the power of, &c.*

Comp. Cyrop. i. 6. 2. Sophocl. Phil. 1003. Matth. Gr. Gr. § 585. Viger, ix. § 4. 10. seq.

Ὑπῆρχε τῷ Κύρῳ. *Was on the side of Cyrus*, favoured his designs. See Viger, vii. § 12. 4. and comp. Plutarch, Artax. c. 2.

§ 5. Ἀφικνέτο. *Used to come*. This is one of the proper significations of the imperfect. “Οοτις implies an idea of plurality; hence πάντες immediately after.—Τῶν παρὰ βασιλέως. Supply πρέσβεων, or ἐφόδων. Comp. Cyrop. viii. 6. 16. Viger, ix. § 6. 1.

Τὸν παρ' ἑαυτῷ. *Of the Asiatics about his own person*. Comp. Viger, *ibid.* § 6. 2.—Εἴραν. Aristides, in citing this passage, reads *εἰρεν*. Though the latter is more Attic, yet, as Ruhnken on the *Memorabilia*, i. 4. 19. observes, it is a word not used by Xenophon.—Εὐνοῖς ἔχον. *Should be well disposed*. Adverbs are often put with the verb ἔχειν, in the same sense as the adjective, corresponding to those adverbs, with the verb εἰναι. See Viger, vi. § 7. 9. and Matth. Gr. Gr. § 612.

§ 6. Ὡς μάλιστα ἐδίνετο. The particles ὡς, δπως, γ, are often joined with the superlative, in the sense of ὡς with words signifying *ability, possibility*. Comp. Mem. ii. 2. 6. Cyrop. i. 4. 14. Matth. Gr. Gr. § 461.—Οτι ἀπαρασκευαστότατον. “Quam imparatiissimum:” *as much unawares as possible*.—Οτι, like the Latin “quam,” is thus joined with the superlative both of adjectives and of adverbs: thus, δη τάχιστα, *as speedily as possible*; δη πλειστοι, *as many as possible*. Comp. Viger, viii. § 7. 2.

Ἄνδρας Πελοποννησίου. *Peloponnesians*. Ἄνηρ is often joined to substantives, and to adjectives put substantively, by pleonasm. Comp. c. 3. § 20. c. 6. § 1. c. 8. § 1. Viger, iii. § 3. 1. The Lacedaemonians had at that time the chief sway in Greece, and were supported by the principal cities of Ionia.—Ως ἐπιβούλευοντος. *As if, under pretence that, &c.* This is the force of the particle ὡς in this place. See Matth. Gr. Gr. § 568. 2.

Τὸ ἀρχαῖον. *Formerly*. Σο τὸ παλαιὸν, *anciently*. These are sometimes written as one word. See Viger, i. § 19.—Ἐκ βασιλέως. Σο ἡ χώρα δώρον ἐκ βασιλέως ἐδόθη, Hist. Gr. iii. 1. 4. See the commentators on Herod. vii. 175.

§ 7. Ἀποστήναι. This is an explanation of the words, τὸ αὐτὰ ταῦτα, immediately preceding.

Κατάγειν. *To reinstate the exiles*, i. e. to restore them to their country. Κατάγειν, τὸ τοῦ πεφευγότας εἰς τὰς ἑαυτῶν πατρίδας ἀποκαθιστᾶν. *Suidas*.

Πρόφασις. Καὶ ἡ ἀληθῆς καὶ ἡ ψευδῆς αἰτία. *Phavorinus*. Here it signifies a *pretended reason, a pretext*.

§ 8. Πολεμοῦντα. *That as being at war with Tissaphernes, he was expending his money, &c.*—Γιγνομένους. *Accruing*, i. e. all the taxes that were raised in the cities which of right belonged to Tissaphernes, as having been granted to him by the king.—Δασμούς. This word is used by Greek authors in speaking particularly of tri-

bute paid to the king of Persia. See the commentators on Herodotus, vi. 48.—Ἐτύγχανεν ἔχων. Comp. § 2. Zeune thought ἐτύγχανεν to be put here in place of a plu-perfect; because the cities had, prior to this time, revolted from Tissaphernes to Cyrus.

§ 9. Τούτῳ συγγενόμενος. *Having become acquainted with this man.*—Μυρίους Δαρεικούς. *Ten thousand Darics*, equal to 6458L 6s. 8d. Suidas, Harpocration, and the Scholiast on Aristophanes, say a Daric was equal to the Attic gold coin, which contained twenty silver drachmas, that is, the fifth part of a silver mina, sixty of which made a talent, = 193L 15s. sterling. On the reverse of the Daric was an archer, which gave occasion to Agesilaus to say, that he was driven out of Asia by thirty thousand archers, meaning so many Darics, distributed among the Greeks cities by the king of Persia.

Τὸ χρυσίον. *The money.* Χρυσίον signifies anything made of gold, as gold coin, gold utensils, &c. Comp. Cyrop. iii. 3. 2. and Longinus, xlili. 3.—Υπέρ 'Ελλήσποντον. *Above the Hellespont.* Matth. Gr. Gr. § 582. b. explains ὑπέρ in this passage by the preposition *on*.

Τούτῳ δὲ αὐτῷ. *Thus this army too was secretly maintained for him.* The verb λανθάνειν with a participle is rendered in Latin and English by an adverb with a finite verb. Comp. Cyrop. ii. 4. 15. Matth. Gr. Gr. § 552. Viger, v. § 8. 3.

§ 10. Αἰτεῖ αὐτὸν. Verbs signifying *to require, desire, aitew, ἀπαιτεῦν, &c.* are constructed with two accusatives. See Matth. Gr. Gr. § 417. d.—Ἐις δισχιλίους. *To the amount of, &c.* Comp. Theocr. i. 26. and Bishop Blomfield's note on Matth. Gr. Gr. p. 1010.—Ως περιγενόμενος ἀν. The particle ἀν with an aorist usually expresses futurity in a potential sense.

Καραλῦσαι. Supply τὸν πόλεμον, which is expressed Hist. Gr. vi. 3. 15. Thucyd. vii. 31. Polyb. iii. 8. Cyrus requests him not *to make terms* with his enemies, without consulting himself. Συναλλάγτεσθαι is used in the same sense c. 2. § 1. See Dr. Stocker on Herodotus, viii. 140.

Οὕτω δὲ αὐτῷ. Comp. § 9.

§ 11. Παραγενέσθαι. *To come to him.*—Ως πράγματα. *As they were giving trouble to his territory.*

Σοφαίνετον. Supposed to be the some Sophænetus, who composed another work on the Anabasis of Cyrus. See Wesseling on Diodorus, xiv p. 664.

CHAPTER II. Cyrus having marched forth from Sardis, traverses various countries, Lydia, Phrygia, Cappadocia, &c.—Tissaphernes in the mean time repairs to the king, and informs him of the designs of Cyrus.—Epyaxa, the wife of the king of Cilicia, comes to Cyrus.—At her request the army is reviewed.—The seeming attack of the Greeks strikes great terror into the queen and into all the barbarians present at the review.—Being arrived at Tarsus, Cyrus summons to

his presence the Cilician king, Syennesis, who, yielding at length to the entreaties of Eryxaxa, trusts himself within the power of Cyrus, and assists him with sums of money.

§ 1. Πορεύεθαι ἀνω. See note on the word *ἀνάβασις*, c. 1.—Ὄς Π. βουλόμενος. The participle with ὡς occurs for ὅτι with the finite verb. See Matth. Gr. Gr. § 569.—Ἐγταῦθα. Schneider renders this “tum,” *then*; others *there, on the spot*; Weiske, “in sua dictione”; Zeune, “illuc, in illum locum.”—Συναλλαγέντι. Comp. c. 1. § 10. The troops sent by Aristippus were commanded by Menon.—Ξενικοῦ. Supply *στρατεύματος*, i. e. foreign mercenaries. Comp. c. 1. § 6. c. 5. § 6 and 7.

§ 2. Ὑποσχόμενος αὐτοῖς. Comp. c. 9. § 9 and 10.—Καταπράξειν. Supply *πράγματα*, the *purposes for which he was undertaking the expedition*.—Καταγάγοι οἰκαδε. Comp. c. 1. § 8.

Εἰς Σάρδεις. “Sardis was the capital of Lydia, and the seat of its kings. The first Cyrus took it after a siege of fourteen days, and in it Croesus, after he had reigned as many years. It was subsequently set on fire by the Ionians, and with it the temple of the goddess Cybele, which was the pretext afterwards made use of by Xerxes for burning the temples of the Greeks.”—Spelman.

§ 3. Παρεγένετο. *Came*. Comp. c. 1. § 11.—Εἰς τετρακισχιλίους. The preposition *εἰς* with numerals has generally the signification of *about*. Comp. Cyrop. ii. 1. 5. iii. 1. 33. Thuc. i. 74. Matth. Gr. Gr. § 578. f.

Τῶν ἀμφὶ Μίλητον. *Were of the number of those who engaged against Miletus*. See Matth. Gr. Gr. § 322.

§ 4. Ἡ ὡς ἐτί. *Than necessary for an expedition against, &c.* Zeune renders ἡ ὡς by “quam ut.” Diodorus, xiv. 11. relates that Alcibiades first discovered the design of Cyrus to Pharnabazus, which cost him his life. Comp. Nepos, vii. 9.—Ὄς βασιλέα. The particle ὡς is often put for *εἰς*, chiefly with living objects, when it expresses a proper motion. Comp. ii. 3. 29. ii. 6. 1. Herod. ii. 121. Aristoph. Pax, 104. It is sometimes, however, but rarely so used with inanimate things; as, ὡς “Αθυδον,” Thucyd. viii. 103. Comp. Viger, viii. § 10. 13. seq. Matth. Gr. Gr. § 578. h.

§ 5. Σταθμοῖς τρεῖς. *Three days' journey*. Σταθμὸς, properly a halting-place, a station, for travellers, or soldiers; a resting-place for the king, with reference to Persia, according to which distances were calculated. Comp. Herod. ii. 152. Hence a *day's journey*, when speaking of the Persians, consisting of five parasangs, each parasang being thirty stadia, according to Herodotus, ii. 6.

Δύο πλέθρα. The *πλέθρον* was a measure containing about a hundred Greek or a hundred and four Roman feet. Six *πλέθρα* made a *στάδιον*, i. e. six hundred and twenty-five feet, or one hundred and twenty-five paces. Comp. Herod. i. 26. ii. 124. See the commentators on Polyb. iii. 39. 8. and Dio Cass. lii. 21.

§ 6. Εὐδαιμονία. *Wealthy*.

Πελταστής. Πελταστής signifies a *light-armed soldier*, properly one who uses a πέλτη, a small light shield; a *targeteer*. Comp. c. 10. § 7. ii. 1. 6.

§ 7. Εἰς Κελαινάς. Comp. Herod. i. 28. and Quintus Curtius, iii. 1.

Παράδεισος. "This word is no doubt of Persian origin, and, like many other Persian words, commonly used by the Greeks. These parks, planted with stately forest and fruit-trees of every kind, well watered, and stocked with plenty of wild beasts, were much prized by the Persians." *Speelman*.—Οπότε γ. βούλιτο. The optative is put with the particles ἐντί, ἐπειδή, ὅτε, ὅπότε, where the discourse is concerning a past action, which, however, was not limited to a precise point of time, but was often repeated. See Matth. Gr. Gr. § 521. Comp. Cyrop. ii. 1. 5.

Ο Μαιανδρος. Claudian, Eutrop. ii. 265.

"Icarium pelagus Mycalesque littora juncti
Mareya Maeanderque petunt; sed Mareya velox
Dum suus est, flexuque carens, jaru flumine misto
Mollitur, Maeandre, tuo."

A little before he had said, vs. 257.

"Hic et Apollinea victus testudine pastor
Suspensa memores illustrat pelle Celena."

§ 8. Μεγάλου βασιλέως. The king of Persia was called Μέγας βασιλεὺς by the Greek Historians, both on account of the vast extent of his dominions, and the number of other kings who were subject to him. This title has been preserved to the successor of Mahomet in that of the *Grand Seignior*.—Εμβάλλει. Supply έαυτόν: *discharges itself*.

'Ενταῦθα λέγεται. This fable is related by Apollodorus, i. 4. 2. Thus Ovid, Fast. vi. 703. speaking of the "tibia."

"Inventam Satyrus primum miratur; at usum
Nescit; et inflatam sentit habere sonum.
Et modo dimittit digitis, modo concipit auras;
Jamque inter Nymphas arte superbis erat.
Provocat et Phœbū: Phœbo superante peperdit;
Cæsa recesserunt a cute membra sua."

Comp. Herod. vii. 26. Diodorus, iii. 59.—Περὶ σοφίας. For the *mastery in music*. Poets and musicians were called *σοφοί* by the ancients, as appears from Anacreon, liii. 23. and the Scholiast on Pindar, Isthm. v. 36. Comp. Cic. Tusc. i. 2. Orat. iii. 44. Quintil. Inst. Orat. i. 10.

§ 9. Ἄμα δὲ καὶ Σωσίας. Zeune and some others in place of ὅπλιτας χλίοντας, give to Sosias ὅπλιτας τριακοσίοντα only.

Οι συμπατεῖς. *The troops altogether*. The article often changes the signification of ἄλλος, αὐτὸς, πολὺς, πᾶς, &c. Thus ἄλλοι means *others*; οἱ ἄλλοι, *the others, the rest*; πάντες, *all*; οἱ πάντες, *all together*, the definite *all*; ὅλιγοι, *few* οἱ ὅλιγοι, *the oligarchs*. See Matth. Gr. Gr. § 266, p. 467

§ 10. Τὰ Λύκαια ἔθυσε. *Celebrated the sacred rites of Lycaean Jupiter.* Comp. Pausan. viii. 38. and Potter's Archæol. Gr. ii. 20.—Στλεγγίδες. *Golden bands*, for the head. These were sometimes made of thin plates of gold, but oftener of gilt leather. They were chiefly worn by females, as in Holland at the present day; and sometimes by persons deputed to consult the oracle. See Schneider's Lexicon, and the Scholiast and commentator on Aristophanes, Eq. 580. Thesm. 556.

Κεραμῶν ἀγορά. *The Potters' Market.*

§ 11. Οἱ δὲ ἐλπίδας λέγων διῆγε. Supply τὸν χρόνον: but *Cyrus spun out the time by expressing his hopes*, &c., i. e. put them off with hopes. Comp. Thucyd. i. 90. Theocr. xi. 7. and 81.—Δῆλος ἢν ἀνώμενος. *Δῆλος, ἀδηλος, φανερός*, and other similar adjectives, instead of being put in the neuter with the impersonal verb, followed by ὡς, or ὅτι, or by an accusative and infinitive, are elegantly made to agree with the nominative case of the verb, followed by a participle also agreeing with the nominative. Comp. c. 5. § 9. See Viger, iii. § 4. 6. Matth. Gr. Gr. § 549. 5.—Οὐ γὰρ ἦν. *For it was not the disposition of Cyrus*, &c. Πρὸς τρόπου signifies *according to disposition*. Comp. Scholiast on Aristoph. Plut. 355. Viger, ix. § 8. 4.

§ 12. Ἐνταῦθα. *Then.* Comp. § 1.

§ 13. Θύμβριον. A city of Upper Phrygia, which Hutchinson supposes to be the same as that called Θύμβαρα in the Cyrop. vi. 2. 11.

Κρίνη ἡ Μίδου. Pausanias, i. 4. 'Η κρήνη Μίδου καλουμένη ταύτην οὐν φεράσαι Μίδαν φασὶν, ἐπὶ τὴν θύραν τοῦ Σειληνοῦ. Comp. Ælian. H. V. iii. 18. Justin, xi. 7. Polyænus, vii. 5.—Σάτυρον. Silenus. Comp. Pausan. I. c. On this story is founded the sixth Eclogue of Virgil.

§ 14. Ἐξετασιν ποιεῖται. Comp. § 9.

§ 15. Ἐκελεύσεται. *He commanded the Greeks in such manner to arrange and place themselves, as was their custom*, &c. The verb τάρτεσθαι is taken in a middle sense also c. 7. § 9. In all the edd. prior to that of Schneider, a comma is put after αὐτοῖς, the words εἰς μάχην being joined to the following clause.

Ἐπὶ τεττάρων. *Four deep.* Comp. Thucyd. ii. 90. Matth. Gr. Gr. 584. θ. This is otherwise expressed, εἰς τέτταρας, Cyrop. viii. 3. 9. Comp. 2. 4. 26.—Εἰχε δὲ τὸ μὲν δεξιόν. Supply κέρας: *Menon commanded the right wing.* Comp. c. 8. § 4. and 13.

16. Καὶ Ἰλας. *In troops and companies.* The former refers to cavalry and the latter to infantry. Comp. Ælian, Tact. c. 43, 44.—Ἐφ' ἄρματος. *"Ἄρμα* signifies a chariot, and ἄρμάμαξα a close-carriage. The latter was a kind of litter with curtains, drawn by mules, and appropriated to the use of females. Comp. Cyrop. iii. 1. 18. iv. 2. 29. vi. 3. 8. and Dr. Stocker on Herod. vii. 41.

Χιτῶνας φοινικοῦς. Comp. Cyrop. i. 1. 2. Herod. ix. 22.

§ 17. *Προβαλέσθαι.* *To forward arms and to advance as if to battle.*

'Εσάλπιγξ. Supply *σαλπιγκής*. Comp. ii. 2. 4. Cyrop. v. 3. 52. Herod. vi. 27.

'Εκ δὲ τούτου. *Afterwards as they advanced more rapidly with a loud shout, the soldiers began to run, of their own accord, against the tents of the Persians.*

§ 18. *Καὶ ἄλλοι.* Supply ἐγένετο: *was caused to others as well as to the queen of the Cilicians.* The *καὶ* here is redundant, as also in the phrase *πολλὰ καὶ ἀγαθά*.—'Εκ τῆς ἀρμαμάξης. *Out of her close-carriage.* Zeune explains this as put for *ἐπὶ τῆς ἀρμαμάξης*, “fugit in harmamaxa;” and the following clause, *οἱ ἐκ τῆς ἀγορᾶς*, as put for *οἱ ἐν τῇ ἀγορᾷ ὄντες, the market people, the sutlers.*

§ 20. *Τὴν ταχίστην ὁδόν.* Supply *κατά*. Herodotus, in using this expression, i. 119. omits the substantive *ὁδόν*.—Cyrus himself takes a more circuitous route, marching through Cappadocia.

'Εν φ. Supply *χρόνῳ*: *during which time.*—Φοινικιστὴν βασιλειον. *A royal attendant, a courtier:* one of the nobles in Persia, who from their rank were entitled to wear purple. Some translate it *a royal standard-bearer; others, the king's dyer.*

§ 21. *Εἰσβολή.* *The entrance, the pass.* It signifies a pass between two hills. Comp. Herod. vii. 173. Thucyd. iii. 112.—Αμύχανος εἰσελθεῖν. *Impossible to enter, inaccessible.* So χαλεπὸν παρελθεῖν, Herod. iii. 72. “niveus videri,” Horace, Od. iv. 2. 59. A description of this pass, called by the natives *Pylæ*, may be seen in Diodorus, xiv. 20.

Οτι λελοιπὼς εἴη. *That Syenesis had left.* When any thing, that has been said by another, is quoted as such, not as an idea of the writer, and yet not in the words of the speaker, but in narration, the optative is frequently used, and without *ἄν*. It is thus used after particles, even those which are compounded with *ἄν*, as *ὅταν*, *ἐπειδάν*, &c., and in particular it is put after *ὅτι*, *ώς*, whether the action belong to the present, past, or future time. But in i. 6. 2. the optative is in the apodosis with *ἄν* after a condition. Comp. i. 9. 10. Matth. Gr. Gr. § 529.—Οτι ήδη ἐν Κ. εἴη. In dependent propositions the subject is often wanting, because by an attraction it is construed with the verb of the preceding proposition. Thus in Homer, Il. B. 409, “Ηάδες γὰρ κατὰ θυμὸν ἀδελφεόν, ώς ἐπονέστο, for ώς ἐπονέστο ἀδελφός.” Comp. c. 8. § 21. c. 9. § 7. Cyrop. iv. 1. 3. Matth. Gr. Gr. § 296. The same construction occurs sometimes in Latin: “Posteaquam animadvertisset copias Menonis, quod essent,” &c.—Ἐλσω τῶν ὁρέων. *Within the mountains*, i. e. having crossed to the Cilician side of the mountains.—Καὶ ὅτι τριήρεις. *And because he heard that the triremes of the Lacedaemonians, and those of Cyrus himself, were sailing round from Ionia into Cilicia, and that Tamos commanded them.* Some remove the comma after Κιλικίαν, and make τριηρεῖς the accusative after ζχοντα. Ταῦλον is an accusative from

the nominative Ταμώς. Comp. c. 4. § 2. Weiske and Schneider think that the words Ταμών ἔχοντα τὰς Δ. καὶ αὐτοῦ Κύρου should be omitted, although they are cited by Demetrius Phalerenus, περὶ Ἐρμην. §. 104.

§ 22. Καὶ εἰλε. Thus read Weiske and Schneider from a conjecture of Muretus, Var. Lect. xv. 10. All mss. and early edd. have καὶ εἰδε. From this we merely learn that Cyrus *saw* the camp of the Cilicians, which he must have done, as Muretus observes, if he had not closed his eyes.

Πεδίον μέγα. Quintus Curtius, iii. 4. “Campestris eadem (*Cilicia*) qua vergit ad mare, planitiem ejus crebris distinguentibus rivis: Pyramus et Cydnus incliti amnes fluunt. Cydnus non spatio aquarum, sed liquore memorabilis; quippe leni tractu,” &c.—Σησαμον. *Sesame*, the seeds of *σησάμη*, an eastern loguminous annual plant. They are boiled and eaten like rice.—Μελίνην. A plant of the genus *panicum*. It is at present cultivated in some parts of Europe for bread. The grain resembles millet. Comp. Herod. iii. 117.—Κέγχρον. *Kéγχρος*, *millet*, is a plant of the genus *milium*, of which there are several species. That cultivated for food is called *panicum italicum*. Comp. Herod. iv. 17. Hesiod, Shield, 398.

“Opos δὲ αὐτὸν. Q. Curtius, iii. 4. “Perpetuo jugo montis asperi ac prærupti Cilicia includitur: quod cum a mari surgat, veluti sinus quodam flexuque curvatum, rursus altero cornu in diversum littus excurrit.”

§ 23. Κύνος. Curtius, iii. 5. “Mediam Cydnus amnis interfluit.”

§ 24. Ἐξελιπτοί . . . εἰς χώριον. *Eis* signifying *into* is used with verbs of motion. But frequently a verb of itself only signifies motion *from* a place, which is sometimes expressed with it, and the accompanying motion *to* a place is merely expressed by *eis*. Comp. Herod. vi. 12. vi. 33. Valckenaëri on Herod. vi. 100. Matth. Gr. Gr. § 578. a. Leunclavius supplies φυγόντες in the text after ὄχυρον. Stephanus thinks ἐλθόντες or καταπέφευγότες, or some such word, should be inserted. Schneider constitutes an ellipsis of ἐλθόντες. See the Scholiast on Theocritus, ii. 80. Thucyd. i. 87.—Σόλοις. From this is derived Σόλοκος, *an inhabitant of Soli, a barbarian in language*: hence σολοκισμός, *a solecism, impropriety in language*.

§ 25. Τῶν ὄρῶν. Zeune and Schneider read τῶν ὄρέων from a canon of Suidas, under ἄνθεων, that Xenophon always writes ἄνθεων, θελέων, ὄρέων, and similar words, as three syllables.—Δύο λόχοι. *Two bands*, each consisting of fifty men, as appears from the sequel. According to the Scholiast on Aristophanes, Acharn. 1073. and *Ælian*. Tact. § 4. a λόχος consisted of eight, twelve, or sixteen soldiers; but according to the Scholiast on Thucydides, v. 66. of one hundred and twelve soldiers. Eustathius on Homer, Δ. 392. makes it to consist of twenty-four. Comp. Cyrop. vi. 3. 10.

§ 26. Μετεπέμπετο Συέννεσιν. Comp. Diodorus, xiv. 20.—Ο δέ

οὐτε. *And Syennesis answered that he had not hitherto come into the power of any person superior to himself.* Comp. Cyrop. ii. 4. 10. vii. 4. 5. Zeuna and Sturz in his Lexicon Xenoph. interpret this phrase in the present passage by "accedere," "convene," "approach." Comp. Polyb. i. 78. 6. Εἰς χεῖρας εἰθεῖν more frequently signifies *to come to an engagement*, as in the Cyrop. iii. 1. 1. Hist. Gr. iii. 4. 14. Polyb. i. 76. 6.

§ 27. Στρεπτόν. Nepos, xiv. 3. "Thyrum, hominem maximi corporis, terribilique facie, quod et niger et capillo longo, barbaque erat prolixa, optima ueste texit, quani satrapae regii gerere conuseverant, ornavitque etiam torque et armillis aureis, ceteroque regio cultu." Comp. c. 8. § 29. Cyrop. i. 3. 3. Herod. viii. 113.—Καὶ τὴν χάραν. *And granted that his territory should be no longer plundered, and permitted him to receive, &c.* The varied structure of this sentence is much praised by Demetrius Phalereus in his tract περὶ Ἑρμηνίας. Comp. ii. 2. 4.—Τὰ δὲ ἡρωμένα. The Attics sometimes join the verb in the plural with the neuter plural, especially when the neuter plural implies living persons. Comp. Thucyd. i. 85. vii. 57. Matth. Gr. Gr. § 300. Viger, iii. § 1. 1.

CHAP. III. The sedition of the Greeks compels Cyrus to remain twenty days at Tarsus; for, suspecting that the expedition was against the king, they nearly stoned to death Clearchus, who was for urging them to proceed.—With great cunning and prudence Clearchus quells their turbulence.—A deputation is sent to question Cyrus on the design of the expedition; and having received for answer, that he was leading them against a certain Abrocomas, and that he now engaged to give them higher pay, the Greeks determine to march onward with him.

§ 1. Οὐκ ἔφασαν. *Said they would not go any further.* Schneider thinks τοῦ πρόσω should be ποι or τη πρόσω, or rather τὸ πρόσω. But the sentence is elliptical, and thus supplied: λέγει εἰς τὸ μέρος τοῦ χωρίου ὃντος πρόσω. Comp. Arrian, ii. 6. 7. vi. 7. 1. Matth. Gr. Gr. § 350.—Ἐπὶ τούτῳ. Supply *airiō, for this purpose.*

Ἐβιάζετο. *Began to force.*—Ἐβαλλον. Supply *λίθοις.*

§ 2. Μικρὸν ἐξέφυγε. *Narrowly escaped being stoned.* See the Lexicon Xenoph. of Sturz, under the verb ἐκφέγειν, no. 3. where the particle μὴ is said to be redundant. Comp. Matth. Gr. Gr. § 353. 2. and § 534. obs. 4. where this phrase is explained by "paulum aberat, quin," &c.

§ 3. Ἄνδρες στρατιώταται. Comp. Dionys. Halic. Art. Rh. c. 11.—Χαλεπῶς φέρω. *I am grieved at the present circumstances.* Comp. Cyrop. v. 3. 14. Viger, v. § 13. 4.—Τοῖς παροῦσι. This dative depends on ἐπὶ in the Hist. Gr. vii. 4. 21. Comp. Plutarch, Pomp. Cicero, Verr. iv. 30. 68. Matth. Gr. Gr. 399. c.—Ἄλλ' οὐδέ. The particle δλλά here belongs to ἔδαπάρων, but is separated from it by a sudden thought: *but—nor did I squander them—but, &c.* Thus it adds emphasis to asseveration. See Hoogeveen, i. 2. 11.

§ 4. Ἀφαιρεῖσθαι. Verbs which signify *to take away* are constructed with two accusatives, one of the person and another of the thing *taken away*. Comp. Cyrop. iii. 1. 39. iv. 6. 4. Homer, Il. A. 275. Matth. Gr. Gr. § 418. In c. 9. § 19, the accusative of the thing is omitted. The accusative of the person is omitted in Thucyd. vi. 11.

Ἄνθ' ὅν εὐ ἔπαρον. *In return for the benefit I had received from him.* See Viger, v. § 9. 10.

§ 5. Υμᾶς προδόντα. i. e. ἐμὲ προδόντα ὑμᾶς. The Latins sometimes use the same construction. Thus, in Terence, “*Expedit bonas esse vobis*,” sc. “*vos*;” and in Ovid, “*Quo mihi commisso non licet esse piam*,” sc. “*me*.”—“*O τι.*” This is often incorrectly written δ.τι.

§ 6. Υμῖν μὲν ἀν τίναι τίμος. *That with you I shall be honoured.* The nominative in place of the accusative with the infinitive is of constant occurrence in Greek. Comp. c. 8. § 26. Many examples of this construction occur also in Latin. In Horace, Od. iii. 1. 73. “*Uxor invicti Jovis esse nescis*,” and in Ovid, Met. xiii. 141. “*Re-tulit Ajax Esse Jovis pronepos.*” The particle ἀν gives the force of a future to the infinitive.—Ἀλέξασθαι. Comp. c. 9. § 1. Cyrop. i. 5. 13. Mem. iv. 3. 11. The editions prior to that of Schneider have ἀλεξήσθαι.

Ὦς ἐμοῦ οὐν λόντος. *Think of me then as determined upon going wherever you may go.* “Literally: *as I am then going wherever you shall go, so entertain the opinion.*”—Dunbar. The participle with ὡς is used for ὅτι, with the finite verb, or the participle only, after the verb εἰδέναι, νοεῖν, διακείσθαι τὴν γνώμην, ἔχειν γνώμην, where in Latin the accusative with the infinitive is employed. Comp. Cyrop. i. 6. 11. viii. 4. 27. viii. 7. 10. Plat. Rep. x. 12. These last verbs, in this case, usually assume οὐτῶ, and are put after the construction of the participle. Comp. i. 8. 10. Cyrop. vi. 1. 40. Dr. Bloomfield on Thucyd. iii. 31. Matth. Gr. Gr. § 569. 5. The construction is singular in its kind in the Memorabilia, iv. 2. 30. Ὦς πάντι μοι δοκεῖ περὶ πολλοῦ ποιητέον εἶναι τὸ ἐντὸν γιγνώσκειν, οὐτῶς ἰσθι, where δοκοῦν for δοκεῖ would have been the more usual construction. See Lobeck on Sophocles, Aj. 279.

§ 7. Τὰ σκευοφόρα. Hutchinson constitutes an ellipsis here, which he supplies from Herodian, viii. 1. τὰ δὲ σκευοφόρα πάντα, κτήνη τε καὶ ὄχηματα.

§ 8. Τούτοις ἀπορῶν. *Being perplexed at these things.* Comp. i. 5. 13. This verb is rarely constructed with a dative: its usual construction is with a genitive. It is found with an accusative in Thucydides, v. 40. and in Herodotus, iv. 179.—Ὦς καταστησομένων. *Since these things would turn out favourably.*—Μεταπέμπεσθαι. *And he desired Cyrus to send for him, but told him he would not go.*

§ 9. Τὰ μὲν δὴ Κύρου. Supply πρύματα. *It is evident that the affairs of Cyrus are in the same position with regard to us, that ours are with regard to him, i. e. all obligation has ceased on both sides; for neither are we any longer his soldiers, nor is he any longer our paymaster.*

Hutchinson gives the meaning of Clearachus in these words. "Sublata jam militum suorum cum Cyro necessitudine, spem quoque officiorum mutuorum utrimque simul evanuisse." Amaseus renders the passage thus: "Jam, milites, nihil plus hercule nos a Cyro, quam illum a nobis, expectare aequum est." In this manner Leunclavius: "Ea nos, mei milites, polliceri nobis de Cyro jam debemus, quae sibi de nobis ipse pollicetur."

§ 10. Τὸ μέγιστον. *Chiefly being ashamed because I am conscious to myself of having proved false to him in everything.* For the construction of this phrase with a participle see Matth. Gr. Gr. § 548. p. 947. Comp. ii. 5. 7. Cyrop. i. 5. 11. Hist. Gr. ii. 3. 12. According to the Latin idiom it would have been σύνοιδα ἐμαντῷ ἐμὲ ἔφευσθαι, "mihi conscient sum me fessellisse," &c. Yet Latin authors, especially the poets, sometimes imitate the Greek phrase. Thus in Virgil, *Aen.* ii. 377. "Sensit medios delapsus in hostes."—Δίκην ἐπιθῆ, ἀν. i. e. ἀνθῶ: *will inflict punishment on me, on account of, &c.*

§ 11. Ἀμελεῖν ἡμῶν αὐτῶν. Comp. ii. 5. 7. *Mένομεν.* Present for future. Comp. Eurip. Hec. 161.—*Σκεπτέον.* Verbs in τέος are used in Greek in the same manner as gerunds are in Latin; as, ἵτεον ἔττιν, "eundum est," *one must go.* See Matth. Gr. Gr. § 443. 447.—*Οπως ὡς.* *How we shall depart as safely as possible.* Comp. c. 1. § 6. Εὖμ and its compounds have a future signification, not only in the Attic writers, but also in Homer. See Dawes' Misc. Crit. 82. Eurip. Hec. 401. Phœn. 269. Homer, Il. A. 169. E. 256.

§ 12. Ὁ δὲ ἀνήρ. Here δὲ ἀνήρ is put for the pronoun οὗτος. Comp. *Aelian.* H. V. iii. 19. iii. 22. The Latins use "vir" in the same manner. Thus in Virgil, Ecl. vi. 66. "Utque viro Phœbi chorus assurrexerit omnis;" where "viro" is put for "ei," meaning Gallus. Comp. *Aen.* iv. 3.

Καὶ γὰρ οὐδέ. *For I think we are not far encamped from him.*—Ωρα λέγειν. More fully ὥρα ἀν εἴη λέγειν. The Attics elegantly suppress the substantive verb after ὥρα. The ellipsis is supplied in the Cyrop. iii. 1. 24. but omitted Cyrop. iii. 3. 12. iv. 5. 1.

§ 13. Ἐγκέλευστοι. Weiske renders this "clam compositi et instructi," referring to the Cyrop. v. 5. 30, where we read οἱ μὲν αὐτοὶ καθ ἑαυτούς, οἱ δὲ πλείστοι ὑπὸ Κύρου ἐγκέλευστοι: and also comparing ἐγκέλευσι ταῖς κυσὶ, Cyn. ix. 7. which he says is done in an under voice, that the wild beasts may not hear it. Schneider considers this interpretation too refined.—Ανεν γνώμης. *Without the consent of Cyrus.*

§ 14. Ἐλέσθαι. Supply εἴπε δεῖν here and in the sequel. Comp. Cyrop. iii. 3. 9. The ellipsis is supplied in *Aelian.* iii. 12. Λακεδαιμονίων δὲ ἐστιν αὐτῇ ἡ φωνή, ἐράν δεῖν λέγουσα.—The speaker here deals wholly in irony.—Κύρον αἰτεῖν πλοια. Comp. c. 1. § 10.—*Ηγεμόνα.* *A guide.* Xenophon sometimes adds τῆς ὁδοῦ. Comp. *Anab.* 1. 2.—Αἰτεῖν Κύρον. Cæsar in like manner repeats a proper name

in place of the pronoun, B. G. v. 3.—Διὸς φίλια. Comp. § 19.—Πέμψας δὲ. The Greeks often quote the words of another narrative, and yet suddenly change into the *oratio recta*, as if the person himself spoke. Comp. Cyrop. i. 4. 28. ii. 3. 4. Hist. Gr. ii. 1. 25. Matth. Gr. Gr. § 529. 5.—Οπως μὴ φθάσωσι. *That neither Cyrus nor the Cilicians may anticipate us in seizing on the heights.* The verb φθάνειν is joined with a participle of another verb in place of an infinitive. See Viger, v. § 14. 1.—Ἐξυμεν. A similar change of person occurs in § 20. and in Acts, i. 4.

Τοσοῦτον. *Thus much only.* The ellipsis of μόνον is not very rare. Comp. ii. 1. 9. *Aelian*, H. V. iv. 9.

§ 15. Ος μέν. *Let none of you mention me as about to undertake this command.* The same construction as that noticed in the sixth paragraph of this chapter, sometimes follows verbs signifying “to say,” “to announce,” “to think.” Comp. Herod. ii. 1. Math. Gr. Gr. § 569. 5.—Στρατηγήσονται. A verb followed by a cognate substantive is not uncommon in Greek. Comp. ii. 6. 10. Herod. iv. 145. Homer, Il. H. 449. Sophocl. Antig. 551. Matth. Gr. Gr. § 408. Thus the Latins say “vivere vitam,” “pugnare pugnam,” &c.—Ος δὲ τῷ ἀνδρὶ. Supply οἵτω τῷ γνώμεν ἔχετε. *Let all however be assured that I will obey, as far as possible, whatever man, &c.* For πέισομαι Muretus would read πεισόμενον, in order to render the construction of the period uniform. A change of structure, however, is usual with Xenophon.—Ος τις καὶ ἀλλος. *In as high a degree possible as any other man.* Comp. c. 4. § 15. Thucyd. i. 142. Matth. Gr. Gr. § 617. e. For the particle ὡς joined with superlatives in the sense of *ability, possibility*, see Matth. Gr. Gr. § 461. Comp. c. i. § 6.

§ 16. Ωσπερ πάλιν. *As if Cyrus were not about to proceed on his voyage again.* “Quasi Cyrus posthac non esset expeditionem suscepturus.” Zeune. “Quasi Cyrus non retro iter per mare facturus esset.” Weiske. Comp. c. 4. § 5. Diodorus, xiv. 21.—Οι λυμανόμεθα. *For whom, i. e. whose plans we are frustrating.* The dative for the genitive, as frequently occurs both in Greek and Latin. Πρᾶξις, in this passage signifies, as Hutchinson observes, not the “res gesta,” but the “res gerenda.” Comp. ii. 6. 17. and see a note in Gillies’ History of Ancient Greece, vol. iii. p. 190.—Here we have a sudden transition from the third to the first person; many examples of which are found in Xenophon. Comp. ii. 1. 2. Cyrop. i. 4. 28.

Τί κωλύει. *What prevents you even from requesting Cyrus to pre-occupy the heights for you?* This passage I find has been otherwise translated: “What is there to prevent Cyrus from ordering the heights to be occupied before we reach them?”

§ 17. Αὐταῖς ταῖς τριήρεσι. Supply σύν: *together with, &c.* Comp. c. 4. § 7. c. § 4.

§ 18. Ἐρωτάν. Supply δεῖν. Comp. § 14.—Καὶ ἐὰν μὲν ἡ πρᾶξις. *And if his plan be similar to that, in which he formerly used to employ foreigners, &c.* Comp. § 16.—Πρότερον. *When he went up to the*

capital attended by three hundred Greeks under the command of Xenias. Comp. c. 1. § 2.—Ἐπεσθαι. This depends on δοκεῖ δέ μοι above.

§ 19. Ἀξιοῦν. This also depends on δοκεῖ δέ μοι: *To require of him either to lead us with him by persuasion, or, yielding to our request, permit us to pass into some friendly country.* With πρὸς φιλίαν understand χώραν. The same ellipsis occurs in the Cyrop. i. 6. 9. iii. 3. 9, It is supplied above, § 14. Some incorrectly render it “in patriam.” Zeune and Weiske think it is put for φιλικώς. Comp. Stanley on Aeschyl. Prom. v. 208.—Πρὸς ταῦτα βουλεύεσθαι. *To consider of it, i. e. to deliberate further on what Cyrus may say.*

§ 20. Ἐχθρὸν ἄνδρα. Ἄντρος is often added to substantives by pleonasmus. Σο ἄντρος Πέρσης, a Persian. Comp. c. 6. § 1. c. 8. § 1.

§ 21. Προσαγοῦσι. *To them demanding additional pay Cyrus promises to give all half as much again as they received before.* Πρὸς in composition often increases the signification of the verb. Comp. Cyrop. iii. 2. 7. Viger, ix. § 8. 13. Weiske supposes a second delegation had been sent to Cyrus for the purpose of demanding additional pay.—Οὐ πρότερον. For ἐκείνου τοῦ μισθοῦ, δν πρότερον, &c. —Ἐφέρον. For ἐλάμβανον. Comp. Anab. vii. 6. 6. Arrian, vii. 23. 6. But this signification is more usually attached to the middle voice. In like manner the Latins say “ferre,” “reportare.”—Τοῦ μηρός. This depends on διὰ, or διὰ, understood; comp. c. 7. § 18. and ἐκαστοφ is to be supplied to τῷ στρατιώτῃ. Comp. Aristoph. Plut. 98. 1046. Aelian, V. H. ix. 12.—Ἐνταῦθα. *Then.* Comp. c. 2. § 12.

CHAP. IV. With their arrival at Issi, the last town of Cilicia, arrives also the fleet of Cyrus.—Having passed the gates, which command the entrance from Cilicia into Syria, the army advances into the latter country.—Two associates, Xenias and Paxio, desert.—Cyrus speaks civilly of them; and the rest of the Greeks, moved by his humanity and kindness, proceed on their march with more alacrity.—Having advanced to Thapsacus, a town situated on the river Euphrates, Cyrus at length discloses to the Greeks that his expedition is designed against the king.—Indignant at the deception, yet excited by fresh promises, they ford the river, and Menon displays his crafty character, by gaining to himself without risk the entire credit of setting them the example.

§ 1. Εἰς Ἰσσόν. This place is generally called Ἰσσός, in the singular. In like manner we have Ταρσόν for Ταρσὸν, c. 2. § 23.—Πολιν ἐπὶ τῇ. Supply κειμένην.—Εὐδαιμονα. This is denied by Strabo and Mela.

§ 2. Πινθαγόρας. Comp. Hist. Gr. iii. 1. 1.

Ἄλις ἐποιόρκει. *With which Cyrus besieged Miletus, when that city was on friendly terms with Tissaphernes, and Tamos in conjunction with Cyrus waged war against him.* Comp. Luke, ix. 39. where two different nominatives are to be supplied in the same sentence.

3. Ἐπὶ τῶν νεῶν. *With the aforesaid ships.*—Ὄν ἀστραπῆις.
Which he commanded under Cyrus.

Ὄρμουν. *Were moored opposite the tent of Cyrus.* Zeune reads παρὰ τὴν Κύρου σκηνὴν, near the tent, &c.

§ 4. Ἐπὶ πύλαι. Zeune says these are the *Amanic straits*, between Cilicia and Syria, mentioned by Arrian, ii. 8. Sturz in his Lexicon Xenoph. falls into the same mistake. Hutchinson more correctly understands the *maritime*, or *lower straits*. Cicero, Fam. xv. 4. “Duo sunt aditus in Ciliciam ex Syria, quorum utsque parvis praesidiis propter angustias intercludi potest.” Comp. c. 5. § 5.

Ἡσαν δὲ ταῦτα. Weiske conjectures ἡσαν δὲ ἔταῦθα: for it was not the fortifications that were called πύλαι, but the narrow pass between the mountains, which was not only formed by nature, but also fortified by art, the walls passing over it and extending to the sea-shore. The whole length of the pass was twenty stadia, three of which were enclosed between the aforesaid walls. The place is thus described by Diodorus, xiv. 20. “Εστι δὲ ἡ φύσις τοῦ τόπου στενὴ καὶ παράκρημος, ὥστε δὲ ὀλίγων ράβιων παραφυλάσσεσθαι· δρη γὰρ πλησίον ἀλλήλων κείται, τὸ μὲν τραχὺν καὶ κρημνούς ἔχον ἀξιολόγους ἐπὶ αὐτῆς δὲ ἀρχεται τῆς ὁδοῦ ἔτερον μέρος, (μία δὲ ἐστὶ τῶν περὶ τοὺς τόπους ἐκείνους,) καὶ καλείται μὲν Λίβανος, παριτείνει δὲ παρὰ τὴν Φουίκην. Οὐ δὲ ἀνὰ μέσον τόπος τῶν ὁρῶν, ὑπάρχων ὡς τριῶν σταδίων, παντελῶς τετειχισμένος καὶ πύλας ἔχων εἰς στενὸν συγκλειομένας.—Τὸ μὲν ἔσωθεν. *The inner wall, that on the frontier of Cilicia.*—Τὸ δὲ ἔξω. *The outer wall, on the Syrian frontier.*

Ἡν γὰρ ἡ παρόδος. Diodorus *ibid.* Αὐτὴ δὲ (sc. τῆς Κιλικίας εἰσβολῆς) ἐστὶ στενὴ καὶ παράκρημος, ἐπὶ σταδίους μὲν εἴκοσι παρατίνουσα· πλησίον δὲ αὐτῆς ἐστιν ἐξ ἀμφοτέρων καθ' ὑπερβολὴν δρη μεγάλα καὶ δυσπρόσιτα ἀπὸ δὲ τῶν ὁρῶν ἐξ ἐκατέρου μέρους τείχη κατατίνουσι μέχρι τῆς ὁδοῦ καθ' ἡνέρκοδόμηνται πύλαι. Comp. Fococke's Itinerary, vol. ii. p. 253. Mannert, Geogr. vol. vi. part I. p. 486. part II. p. 49.—Ὑπερθεν. *Hanging over*, i. e. on the land side.—*Ηλίβαροι.* *Lofty, inaccessible*; so elevated as to be *traversed* only by the *sun's* rays. See Buttmann's Lexilogus, art. 61. ed. Fishl. and the commentators on Homer, Il. O. 273. 619. II. 35. Hesiod, Theog. 483. Pindar, Ol. vi. 110. Euripides, Hippol. 728. Polyb. iv. 41.

§ 5. Βιασάμενοι. *By forcing the enemies to effect a passage.*

Οὐ τοῦτο ἐποίησεν. *Did not do this for his own advantage; did not take advantage of this.*

§ 6. *Υπὸ Φουίκων.* *Inhabited by the Phœnicians.*—Ἐπὶ τῇ θαλάττῃ. Supply κειμένην. Comp. § 1. Agathem. i. 4. Arrian, ii. 6. 3.

§ 7. Ξενιεὶς ὁ Ἀρκάς. Comp. c. 3. § 7.—Φιλοτιμηθέντες. *Influenced by envy.* The Latin verb “*zemulari*” likewise, besides its laudable sense of *emulating*, is used in the same signification as *φιλοτιμεῖσθαι* in this passage. Comp. Cicero, Tusc. iv. 26. “*Æmulatio*” also has

this double force, as is evident from the same author, Tusc. iv. 8. “Æmulatio autem dupliciter illa quidem dicitur, ut et in laude, et in vitio nomen hoc sit,” &c.

Ἐπεὶ δὲ οὐν ἀφανεῖς. *When therefore they were gone*, (lit. *out of sight*,) *a rumour prevailed*. Comp. Theocr. iv. 5. Anacr. xxxiii. 4. Luke, iv. 5. xxiv. 31.—Τριήρεστ. Supply ναυσί. Thus also the Latins say “biremis,” “triremis,” &c., the word “navis” being understood. Comp. Bos, Ellipa. Gr. p. 180.—Ωικτειρον. *Began to pity them if they should be caught*. Αλώσοιντο is the fut. opt. mid. taken in a passive signification. See Matth. Gr. Gr. § 496. 8. According to D’Orville on Chariton, p. 692, it should be ἀλωθῆσοιντο.

§ 8. Οὐτε ἀποπεφεύγασιν. *They have neither fled into concealment . . . nor have they escaped beyond my reach*. The difference between ἀποδιδράσκειν and ἀποφεύγειν is this, that the former signifies *to run away secretly*, so that the fugitive’s retreat may not be discovered, the latter *to fly away* so as to escape being taken. Comp. ii. 2. 13.

Καὶ αὐτούς. This refers to *ris* above, which implies a plurality. Comp. c. 9. § 15. 16. Sophocl. Antig. 718. Aj. 736.

Ιόντων ἀν. Ιόντων is Attic for *lētōsan*. Comp. Sophocl. Aj. 672. Grammarians assert that the particle ἀν cannot be joined with an imperative. Matth. therefore, Gr. Gr. § 599. e. thinks the genuine reading was ἀλλ’ *lētōsan*. Comp. § 219. 2. Five mss. have *lētōsan*, without ἀν. See Porson, App. ad Touz, t. iv. p. 462, and Reisig de Part. ἀν, p. 121, seq. Some think ἀν in this passage of Xenophon has the force of *έὰν βούλωνται*.

Στερήσονται. In a passive sense *shall be deprived*. See ἀλώσοιντο above, § 7. Comp. Anab. iv. 5. 20. Cyrop. viii. 1. 6. Some translate οὐ στερήσονται, *they shall not forfeit*.

§ 9. Οὐς οἱ Σύροι θεούς. Lucian in his treatise on the Syrian Goddess, has a passage that will explain this of Xenophon: Ἱχθύας χρῆμα ἵρὸν νομίζουσι, &c. They consider fishes as a thing sacred, and never touch them. They eat all other birds except the pigeon. With them this is sacred. These usages seem to themselves to have been introduced in honour of Derceto and Semiramis; in the first place, because Derceto bore the form of a fish, and secondly because Semiramis was at last metamorphosed into a pigeon. Comp. Diodorus, ii. 4. ii. 20.—Καὶ δικεῖν. *And permitted not any person to injure them, or pigeons*. See Matth. Gr. Gr. § 411. 3. Εἰλων is a contraction of εἰαν, imperf. of εἴω, which augments with an iota.

Εἰς ζώνην. It was customary with the kings of Persia, who had several wives, to give them certain cities, from the revenues of which they provided themselves with the several ornaments of dress, &c. Philostr. Apoll. ii. 31. Ἐν κώμαις ἐπτὰ εὐδαιμονιν, ἀς ἐπέδωκε τῷ ἀδελφῷ δι βασιλεὺς εἰς ζώνην. Comp. Cicero, Verr. iii. 23. Herod. ii. 98. Pensions to other individuals were given in a similar manner, as we learn from C. Nepos, Themist. c. 10. Comp. Athen. i. 23. Diodorus, i. 52. The ancient reading was εἰς ζώην, *for her support*.

§ 10. Οσα ὥραι φύουσιν. Οπόσα φέρουσιν ὥραι, *whatsoever the seasons produce*, Anacreon, xliii. 7. Comp. Viger, iii. § 13. 11.

§ 11. Ἡ ὁδός. *The march; the expedition.* Comp. Ἀelian, H. V. xiv. 33. Matth. x. 10.—Βασιλέα μέγαν. Comp. c. 2. § 8.

§ 12. Ἀν μή. *Unless.*—Καὶ ταῦτα. *And that too, when they were not going to battle, &c.* Comp. Viger, iv. § 11. For *ἴοτταν* Schneider gives *ἴοντιν* from the Eton ms.

§ 13. Πέντε ἀργυρίον μᾶν. Of our money 16*l.* 2*s.* 11*d.* A mina contained a hundred drachmæ, one drachma being equal to $7\frac{3}{4}$ *d.* See Plutarch, Solon, c. 15. Plin. N. H. xxi. 34. Gronov. de Pec. Vet. iii. 3. 4. and 5. and Diodorus Sic. xiv. 21.

Τὸ μὲν δὴ πολύ. *Fully:* τὸ μὲν δὴ πολὺ μέρος τοῦ Ἑλληνικοῦ στρατεύματος. Comp. c. 5. § 7. *Méros* is thus omitted in Homer, II. I. 612. See Bos, Ellips. Gr. pp. 156. 253. seqq. Sallust, Jug. c. 54. uses the words “exercitum plerumque” in the same sense.

§ 14. Προτιμήσεσθε. In a passive sense. Comp. § 7.

Τί οὖν κελεύω. Schneider supplies *δεῖν* before *ποιῆσαι*.

§ 15. Χάριν εἴδεται. *Xáris eidéntai* signifies *to acknowledge a favour, be thankful; xáris áποδιδόνα, to return a kindness; xáris ἔχειν, to feel a kindness, deem as a favour.* Comp. ii. 5. 14.—Επίσταται. *This he knows how to do, if any other person knows how to do it;* i. e. this he knows how to do in an eminent degree. *Εἰ* and *εἴπερ* are often used with *τις* and *τις ἄλλος* in parenthetical propositions, in order to show that something belongs in an especial degree to a person or thing named in the principal proposition, and thus have very much the effect of a superlative. Comp. Herod. ix. 27. Plato, Phæd. c. 2. Sophocl. Trach. 8. In this sense we also find *ώς οὖτις, ώς οὐδεὶς ἄλλος, and ώς τις καὶ ἄλλος μάλιστα ἀνθρώπων*, c. 3. § 15. where two phrases are combined. Comp. ii. 6. 8. Thuc. i. 142. Thus in Latin “alius” and “illus” are elegantly added to “siquis.” Sueton. Claud. c. 40. “Vociferatus est, si quem alium, et se liberum esse.” Comp. Virgil, Aen. x. 861. Hoogeveen in *εἴπερ*, § 4.—*Ἄπιψεν.* The present tense of the verb *εἴμι*, and of its compounds, is used in a future signification.—Καὶ ἄλλον οὐτινός. *And whatever else you may ask, I know you will obtain from Cyrus, as being his friends.*

§ 16. Τῷ στρατεύματι. *To Menon's army.*

§ 17. Ἐλέγετο πεμψαι. *And Cyrus was said to have sent, &c.*

§ 18. Ἀλλὰ πλοιος. Supply *μόνον*. The same ellipsis occurs in Longinus, xxxv. 1. Comp. c. 3. § 14. Paul, Rom. iv. 9. Philipp. ii. 4.

Ἐδόκει δὲ θεῖον. *And it seemed as if this happened by divine interposition, and that the river had given way to Cyrus as its future king.* “I make no doubt what Xenophon says concerning this submission of the Euphrates was the style of Cyrus' court on this occasion. It seems that the Euphrates was not endowed with the same spirit of prophecy that Horace gives to Nereus, otherwise, like him, he would have cried out “mala ducis avi;” and not have suffered his army to have forded him so easily, a favour he afterwards denied to Alex-

ander, whose success might have given him a better title to it, and who was obliged to pass this river at the same place over two bridges." *Spelman*.

§ 19. Διὰ τῆς Συρίας. "Let not the reader be surprised to find Xenophon mention Syria in Mesopotamia, through which he is now conducting Cyrus; for it appears both from Pliny and Strabo that the country lying between Thapsacus and the Scenite Arabians, of whom he will speak presently, was part of Syria." *Spelman*

'Ἐπεστίσαντο. Supply of στρατῶν. Comp. c. 5. § 4.

CHAP. V. Cyrus advances along the bank of the Euphrates, encountering great difficulties, and losses of his cattle for want of fodder, till he reaches the country over against Charmania, whence provisions are brought to him across the river on rafts formed of the skins which the soldiers made use of for tents.—A dangerous quarrel arises among the Greeks, who are on the point of coming to blows; but the serious exhortation of Cyrus calms their animosity.

§ 1. Πεδίον ἄπαι δάμαλόν. The plains of Mesopotamia are frequently mentioned by Q. Curtius. Comp. iii. 2. iii. 8. iv. 9.—Ἄψυ-δίον. Comp. Ammian, xxv. 8. Plin. N. H. xxxvii. 7.—Υλῆς, Under-wood.—Καλάμου. Comp. Arrian, Anab. vii. 20. 4.—Ἄγαντα δάμαλα εἴσαση. Curtius, v. i. "Regio odorum fertilitate nobilis." Comp. Theophrast. vi. 6. ix. 7.

§ 2. Όνος ἄγριον. "All authors, both ancient and modern, agree that *wild asses* are exceedingly swift. Appian, in his treatise on Hunting, calls the ass "swift as the wind," an epithet given by Homer to the horses which Jupiter bestowed on the father of Gany-mede, to make him some amends for the loss of his son. The wild ass is very different, both in shape and colour, from the common ass." *Spelman*. Comp. Oppian, Cyneg. iii. 184. Ælian, N. A. xiv. 10. Plin. viii. 44. The "pulcher onager" of Martial, xiii. 101. seems to be the animal which we call a *zebra*. The wild ass is found chiefly in desert places. Comp. Job. xxiv. 5. Jeremiah, ii. 14. Isaiah, xxxii. 14. Daniel, v. 21.—Στρουθὸι αἱ μεγάλαι. "Ostriches are animals very well known: they are common in Africa, South America, and many parts of the Levant. All authors agree, that in running they assist themselves with their wings, in the manner described by Xenophon. Some have thought that this compound motion, which contains both flying and running, gave occasion to the fiction of the poetical horse Pegasus."—*Spelman*. The ostrich is called στρουθὸς ἡ μεγάλη also by Ælian, N. A. ii. 27 but στρουθὸς ὁ Λιθικὸς by Aristot. Anim. iv. 14. Comp. Ælian, iv. 37. viii. 10. ix. 58.—Ωρίδες. "Bustards are very well known to sportsmen: there are great numbers of them in Norfolk: they are remarkable for having no more than three claws, like the dotterel, and some few other birds: they are scarcely to be approached by any contrivance. This possibly may be owing to their exquisite sense of hearing; no bird having, in proportion to its

size, so large an aperture to convey it. What Xenophon says concerning their short flights can only be understood of them before they are full grown; for when they are so, they make flights of five or six miles with great ease. Pliny and Xenophon, like many other people, differ in their taste with relation to bustards; the former calls them "damnatas in cibis," the latter commands them." *Spelman.* Comp. *Athenaeus*, ix. 10. *Plin. N. H.* x. 22 and 23. *Ælian.* v. 24.—Δορκάδες. *Antelopes.* These animals are so called from the keenness of their sight. Comp. *Bochart*, iii. 25.—Οἱ ἵππεῖς. *The horsemen* in the army of Cyrus. Comp. § 3.

Ἐπεὶ τις διώκει. Comp. i. 2. 7. *Matth. Gr.* § 521. p. 889.—Προδραμόντες ἀν εἰστήκεσαν. *Having run forward would stand still.* The particle ἀν marks what is habitual. Comp. *Brunck* on *Sophocli. Philoct.* 290. For the use of the pluperfect see *Matth. l. c.*—Ταῦτόν. *The same thing*, i. e. stood still.—Οὐκ ἦν λαβεῖν. Supply the ellipsis thus: οὐχ οὖν τε ἦν λαβεῖν, *it was not possible to catch them.*—Εἰ μή. *Unless the horsemen, having stationed themselves at intervals, pursued the chase in succession with fresh horses.*

§ 3. Οἱ δὲ διώκαντες. Comp. § 2.—Πολὺ γὰρ ἀπεσπάτο. *For it far outstripped them.* See *Matth. Gr.* p. 429.—Τοῖς μὲν ποσὶ. *Claudian, Eutrop. ii. 310.*

“Vasta velut Lybīs venantum vocibus ales
Cum premitur, calidas cursu transmittit arenas,
Inque modum veli sinuatis flamine pennis
Pulverulenta volat.”

Comp. *Ælian, Anim.* ii. 27. iv. 37. *Plin. N. H.* x. 1.—“Αρασα.
Supply έαυτήν.

Αν τις ταχύ. *If one should start them suddenly.*

§ 4. Ἐπεστίσαντο. Comp. c. 4. § 19.

§ 5. Πύλας. Stephanus Byz. under the name Χαρμάνθη, calls these Βαθυλωνίας πύλας.

Οὐδὲ ἀλλο δένδρον. *Nor any sort of tree.* Comp. *Hesiod, “Ery.* 343. Zeune translates these words “nec præterea,” or “de aliis rebus arbor ulla.” *Spelman*, “nor any other plant.” Comp. c. § 7. § 11. *Cyrop.* iii. 3. 43.—Ονούς ἀλέτας. *Mill-stones.* “Onos means the lower stone, which the Latins call “meta.”—Ποιοῦντες. *Shaping them—cutting them into form.*—Ανταγοράζοντες. *Supported life by purchasing corn instead.*

§ 6. Ἐπέλιπε. *Failed the army.* Comp. *Theocr. xi. 36.*—Πριστῖσθαι οὐκ ἦν. Comp. § 2.—Ἐν τῷ Λυδῷ ἀγορᾷ. *In the Lydian market,* which was kept by Lydian sutlers in the barbaric camp of Cyrus. The Lydians, it appears, ever since the time of Cyrus the Great, when they were deprived of the privilege of carrying arms, pursued the business of stall-keepers, hucksters and vintners. See *Herodotus*, i. 155. 156. 157. and Dr. Stocker's note thereon.—Βαρβαρικό. Comp. c. 2. § i. In the next section the word στρατὸς is supplied.

Σύγλος. *An ancient Asiatic coin, the same as the Hebrew shekel.*

An Attic obolus was equal to one penny, one farthing, and the sixth of a farthing English.—Δύναται. *Is worth.*—Δίο χοίνικας. The Attic χοίνιξ was a measure containing about 49,737 solid inches being the forty-eighth part of a bushel.

§ 7. Ήτε δὲ τούτων. Supply τωίς. The same ellipsis occurs in Latin, as in Horace, Od. I. 1. 3. Moreover ἵν is put for ἵσταν. This usage of singular for plural takes place only in the substantive verb. Comp. Aristoph. Lys. 1262. Eurip. Ion. 1165. Sophocl. Trach. 529. and Valckenaer on Herod. v. 12. Prose writers rarely admit this licence.—Διατελέσαι. Supply τὴν ὁδὸν: *to continue his march.*—Πρὸς χιλόν. Hesychius: Χιλός, ἡ τροφή, καὶ χόρτος τῶν βοσκημάτων. Moschopulus: Χιλός, ἡ τροφή τῶν βοσκομένων ζώων.

Ἐπέστη. *Halted.*—Σὺν τοῖς περὶ αὐτόν. Comp. § 12.—Τοῦ βαρβαρικοῦ. Supply μέρος τι. Comp. c. 4. § 13.—Συνεκβιβάζειν. *To assist in drawing out.*

§ 8. Συγεπισπένσαι. *To assist in hastening, i. e. in extricating them from the muddy road.*

Κάνδυς. The κάνδυς was a kind of cloak with sleeves, which the Persians adopted from the Medes. Comp. Cyrop. i. 3. 2.—Ἐτυχεν ιστηκώς. Comp. c. 1. § 2.—Τὰς ποικίλας ἀναξυρίδας, *Embroidered trousers.* Comp. Cyrop. viii. 3. 13. and see a long note thereon by the late Edmund Henry Barker, Esq., in his edition of the Cyropædia.—Θᾶττον ἡ ὥστις. *More quickly than one could have thought it possible.* See Seager on Viger, viii. § 10. 22.

§ 9. Δῆλος ἡν. Comp. c. 2. § 11. ii. 5. 27. ii. 6. 21.—Οὐδὲ διατρίβων. Supply τὸν χρόνον. Comp. ii. 3. 9. Cyrop. iii. 3. 25.

Συνιδεῖν δὲ ἡν. “*Videre erat?*” *It was evident to an attentive observer, that the king’s empire was strong indeed in extent of territory and multitude of inhabitants, &c.* Here we have a nominative and a participle, where the Latin idiom would require an accusative and an infinitive. The substantive πλῆθος, as applied to χάρας, is used for μεγέθος, as in Demosth. Philip. iv. 2. Herod. i. 203. This use of the same word, with a double signification in the same sentence, is called Dilogia.—Καὶ τῷ. *And by the circumstance that the forces were dispersed.* Comp. ii. 5. 15. Mem. i. 2. 3. Math. Gr. Gr. § 541.—Διὰ ταχέων. *For ταχέως: suddenly.* Hutchinson supplies χρόνων. So διὰ βραχέων, for βραχέως, *briefly.* See Viger, ix. § 2. 6.

§ 10. Κατὰ τοὺς ἐρήμους. *In the march through the desert.*—*As εἰχον στεγάσματα.* *Which they had for tents.* Schneider reads σκεπάσματα.—Συνῆγον καὶ συνέσπων. *They joined and stitched together.* “*This method of passing rivers was formerly much in use; as the soldiers’ tents were generally made of skins, instead of canvass; they had always great numbers of them at hand. The tents of the Romans were also made of skins. Alexander in his victorious march through Asia, passed several rivers in this manner, particularly the Oxus, the passage of which is described by Arrian, iii. 29. 8. in such a manner, that it is obvious to any one he had this description of*

Xenophon before him." *Spelman*. Comp. Arrian, v. 9. 5. v. 12. 4.—Τῆς κάρφης. *The dry hay*. Phavorinus: Κάρφη, ὁ ξηρὸς καὶ κοῦφος χόρτος. Thus also Suidas.

§ 12. Ἀφιππεύει. *Rides back*.—Σὺν δλίγοις.—*With a few attendants*. Comp. § 7. Thus also the Latin writers. Terent. Eun. iii. 5. 33. "Pausæ, quæ circum illam essent." C. Neps, Eumen. c. 10. "Sed non passi sunt hi, qui circa erant." Cicero, writing about the life-guards of Cæsar, uses the Greek words οἱ περὶ αὐτὸν, ad Att. xiii. 52.—Ἐτι προσήλαυνε. *Was still on his march*.—Ιησι τῇ ἀξίνῃ. *Lets fly at him with his axe*, i. e. hurls his axe at him.

§ 13. Παριγγέλλει. *Calls to arms*. Comp. c. 8. § 3. Horace, Od. i. 35. 15. Ovid, Met. xii. 241.—Τὰς ἀσπίδας. "Resting their shields against their knees." *Spelman*. See the commentator on Neps, Chabr. c. 1. § 6.

Ἀπορούντες. *Amazed at the circumstance*. Comp. c. 3. § 8.

§ 14. Ο δὲ Πρόξενος. Comp. ii. 5. 12.—Ἐρυχε γὰρ ὑστερον. *For he happened to be coming up after the occurrence*. Comp. § 8. c. 1. § 2. —Ἀγων. Supply τοὺς ἑαυτοῦ.—Ἐθέρο τὰ ὄπλα. *Adjusted arms*, i. e. stood to arms, ready prepared as if for battle. Comp. c. 6. § 4, and Seager on Viger, v. § 11. 8. seq.

Οτι, αὐτοῦ δλίγου δεήσαντος. *That, when he had narrowly escaped being stoned, (lit. wanting little of being stoned,) Praxenus should speak lightly of the treatment*. Comp. Viger, iii. § 7. 11.

§ 15. Ἐν τούτῳ. Comp. c. 8. § 15. c. 10. § 6.—Ηκεν ἐλαύνων. Supply ἵππον: *Went at full gallop*.

§ 16. Κατακεκόψεθαι. *Will be instantly cut to pieces*. This is one of those rare forms commonly called by grammarians the *paulo-post-future*. About twenty-six verbs only admit of this form of the future.

§ 17. Ἐν ἑαυτῷ ἐγένετο. *Recovered his self-possession*; or, as we usually say, *came to his senses*, i. e. saw the rashness of the act he was about to commit. Comp. Demosth. Phil. i. 4. Olynth. ii. 9. Acts, xii. 11. Viger, v. § 5. 9.—Πανσάμενοι. Supply τῆς ὀργῆς from Herodian, vii. 27. Xenophon, however, expresses this otherwise, Cyrop. vii. 2. 7. Οἱ Χαλδαῖοι ἔθεισαν τε καὶ λκετεον πανσάσθαι ὀργιζόμενον.—Καὶ χώραν ἔθεντο. *Put up their arms*, i. e. says Schneider, "regressus uterque ad castra eum in locum, ubi antea posita fuerant, armis depositis conqueivit." "Laid their arms where they were before." *Spelman*. Thus also Porson. "Involutos clypeos rejecerunt in dorsum, gladios condiderunt in vagina." *Weiske*.

CHAP. VI. Orontes, a noble Persian, who had twice before been reinstated in the favour of Cyrus, attempts a third time to desert to the king; but on the discovery of his treachery he is seized, and being convicted on the judgment of Clearchus and others, is condemned to death and executed.

§ 1. 'Ως δισχιλίων. The particle ὡς with numerals often has the signification of the Latin "circiter."

Πέρσης ἀνήρ. *A Persian.* Σο ἀνὴρ Αλθίοψ, Acts, viii. 27. Comp. c. 3. § 20. c. 8. § 1. Herod. ix. 116. The Latins use the same pleonasm. Thus, "homines Afri," Aul. Gell. viii. Arg. 13. Add Cæsar, B. G. i. 23.—Τὰ πολεμικά. Fully, κατὰ τὰ πολεμικὰ πράγματα λεγόμενος εἶναι, κ. τ. λ.

§ 2. Καταλαγεῖς. *Having been reconciled to Cyrus.* Κατακαίνοι ἀν. Comp. c. 2. § 21. c. 9. § 10.—Κωλύσει τοῦ καίειν. Supply ἀπό: would hinder them from burning as they advanced, &c.—"Ωστε μήποτε. The particle ὥστε is constructed with an accusative and an infinitive. This would be expressed otherwise in Latin: "ne ii unquam posse," &c.

§ 3. Ἀλλὰ φράσαι. *Besides he requested him to tell his own cavalry,* &c. Hutchinson explains ἀλλὰ by "igitur," or "tamen," comparing Aristoph. N. 367. "Ἐπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα, Τῶν, κ. τ. λ. Mark, ix. 22. and Terence, Andr. v. 3. 23.

§ 4. Θέσθαι τὰ ὄπλα. Comp. c. 5. § 15.

§ 6. Καὶ πρὸς θεῶν. *In the judgment both of Gods and men.* Comp. ii. 5. 20. Matth. Gr. Gr. § 590.—Τοντοῦ. The Attics annex an iota to the pronoun οὐτος in all cases and genders, to give a stronger emphasis, in which case the iota receives the accent. See Matth. Gr. Gr. § 150. obs. 4.

Ταχθεῖς. *Having been ordered.* For this Larcher would read κελευσθεῖς, which Zeune rejects as a mere gloss.—"Ωστε δέξαι. So that it seemed advisable to him to cease from, &c.—Καὶ δεξάν. Diadorus Sic. xvi. 43. Τὴν δεξιὰν ἔδωκε τῷ Θετταλίωνι ἔστι δὲ ἡ πίστις αὐτῇ βεισιοτάτη παρὰ τοῖς Πέρσαις. Comp. ii. 4. 1. Cyrop. iv. 2. 4. v. 1. 10.

§ 7. "Ο τι σε ἡδίκησα. According to the analogy of ποιεῖν τινα κακά, the verbs ὠφελεῖν, βλάπτειν, and others, in which the idea of doing is implied, take, besides the accusative of the person, another accusative neuter plural of an adjective. Comp. Cyrop. iii. 1. 16. Matth. Gr. Gr. § 415. obs. 3.—Ἀρτέμιδος θεωμόν. Diana, the great Goddess of the Ephesians, was worshipped not only in Greece, but also in several cities of Asia. The Persians, who according to Herodotus, i. 131. did not erect altars to their gods, were worshippers of the Sun and Moon. This is the reason why Xerxes spared the temple of Apollo at Delos and that of Diana at Ephesus, when he burned and destroyed all the other Grecian temples. See the Scholiast on Aristoph. Pax, 409.—Πιστὰ πάλιν. Comp. § 6.

§ 8. Φανερὸς γέγονας. Comp. c. 5. § 9. c. 9. § 11.—"Οτι οὐδέν. That he did it without having been provoked by any injury.—Περὶ ἐμὲ ἄδικος εἶναι. That you have been unjust towards me. So ἔξαμαρτάνειν περὶ τινα, Anab. iii. 2. 20. Comp. Mem. i. 1. 20. Matth. Gr. Gr. § 589. c.—"Η γάρ ἀνάνκη. I admit it certainly, since there is a necessity for admitting it.

§ 9. Ἀπόφηναι. The infinitive put elliptically for the imperative. Τέθελε is usually supplied, as in Homer, Il. A. 277. Comp. Il. B. 246. Matth. Gr. Gr. § 546. This word is sometimes incorrectly written with an iota under the penult. See Matth. Gr. Gr. § 185. note.

Ἐκποδῶν ποιεῖσθαι. *To put out of the way*, i. e. to put to death. Comp. Hist. Gr. ii. 3. 9.—Τὸ κατὰ τούτον εἶναι. *As far as regards him*, i. e. that we may have leisure, being freed from him at least, &c. Εἶναι is redundant in this and similar phrases. Comp. Anab. iii. 2. 23. Hist. Gr. iii. 5. 8. Thucyd. iv. 48. Herod. ii. 44. Viger, v. § 6. 10. Matth. Gr. Gr. § 283.

§ 10. Προσθεσθαι. Supply τὸν ψῆφον: *And to this opinion Clearchus said that the others gave their consent.* These words allude to the ancient custom of voting practised by the Athenians. Ovid, Met. xv. 41.

“*Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.*”

Comp. Sophocl. Philoct. 1444.

Ἐλάβοντο τῆς ζώνης. With verbs signifying *to take, to seize, to touch, to carry, &c.*, the part *by which* any thing is taken, seized, &c., is put in the genitive, whilst the whole is put in the accusative. See Matth. Gr. Gr. § 331.—Ἐπὶ θανάτῳ. *As a token that he was condemned to death.* Diodorus Sic. xvii. 30. Οἱ μὲν Δαρεῖος ἐπιλαβόμενος τῆς τοῦ Χαριδήμου ζώνης, κατὰ τὸν τῶν Περσῶν νόμον, παρεδώκε τοῖς ὑπηρέταις καὶ προστάταις ἀποκτέναι. Nicol. Damasc. Εἰ μὴ παραδῷ Νάναρος τὸν Παρσώνην, λαβόμενος τῆς ζώνης, ἄγειν αὐτὸν ἐπὶ θανάτῳ.—Οἰς προσετάχθη. *To whom the execution had been intrusted.*

Προσεκύνησαν. “Hence it appears, that this custom of adoration was not only used by subjects to the kings of Persia, but by subjects of an inferior degree to those of a superior.” Spelman.

§ 11. Σκηπτούχον. Σκηπτούχος properly signifies *sceptre-bearing*, as in Homer, Il. B. 86, and is generally used as an epithet of a king. As a substantive it designates *an eunuch* of high office in the Persian court. Comp. Cyrop. vii. 3. 16 and 17.—Εἰκάζον δὲ ἀλλοι ἀλλως. Brodæus conjectured from a passage in Herodotus, vii. 114. that he was buried alive in the tent of Artapatas.

CHAP. VII. Cyrus, having made some advance in the Babylonian territory, and suspecting that the king would appear the next day, musters his troops at midnight, and holds out magnificent promises to the Greeks. Marching on with his army in order of battle, he passes a trench dug by the king, and then thinking that the latter had abandoned all intention of fighting, he proceeds with more negligence.

§ 1. Ἐν τῷ πεδίῳ. Cicero, Div. i. 42. “*Babylonii in camporum patentium aequoribus habitant.*” Comp. Diodorus, xiv. 22.—Περὶ

μέσας νύκτας. So ἀμφὶ μέσας νύκτας, ii. 2. 4. Comp. Cyrop. iv. 5. 7. Hist. Gr. i. 6. 20.

§ 2. Αὐτὸς *παρῆνει.* For *αὐτὸς* the old reading was *αὐτούς*: but the verb *παρανεῖν* is construed with a dative of the person, to which is sometimes added an accusative of the thing. Comp. Cyrop. iii. 3. 18. Hist. Gr. ii. 1. 4.

§ 3. "Οπως οὖν. Supply *σκοπεῖτε*, *ἐπιμελεῖσθε*, or some similar words. Comp. Cyrop. v. 1. 21. v. 2. 10. Theocr. i. 112. Schol. on Aristoph. Plut. 469. Viger, vii. § 10. 6. Bos, Ellips. p. 643. ed. Schaeff. Matt. Gr. Gr. § 519. § 623. 2. Dawes, Misc. Crit. p. 227. This encomium of liberty is most artfully devised, to work on their feelings. Nothing was dearer to the ancient Greeks than their liberty. *Kai τοι ελευθεροι εἴναι, ἐγώ οἶμαι ἀτάξιον τῶν πάντων χρημάτων*, Hist. Gr. iv. 1. 36. Of the modern Greek we may truly say with *Aeneas*, "Quantum mutatus ab illo!" Cyrus himself, though the brother of the Great King, is called *δούλος*, c. 9. § 29.

§ 4. *Κραυγὴ πολλῆ.* The words *στρατὸς*, *στόλος*, *νῆσος*, *πλῆθος*, &c. are generally accompanied by a dative without *σὺν*, when they constitute an accompaniment. Comp. Homer, Il. B. 209. Herod. iii. 14. *Σὺν* however is sometimes added, viz. c. 8. § 1. Hist. Gr. ii. 2. 7. See Matth. Gr. Gr. § 405. obs. 2.—*Αὐτὸν ταῦτα.* Demonstrative pronouns are often not in the gender of the substantive to which they refer, but in the neuter, provided the idea of the substantive in the abstract be considered generally as a thing or matter. They are even put sometimes in the neuter plural, although the word to which they refer is in the singular. Comp. Jacobs on Athen. p. 86. Schaefer, App. Dem. i. p. 234. Matth. Gr. Gr. § 439.—*Τάλλα καὶ αἰσχύνεσθαι μοι.* Supply *κατά*: *In other respects, methinks I even blush at knowing what kind of mortals you will find our countrymen to be.*

'Ανδρῶν. This is opposed to *ἀνθρώπους* in the preceding sentence. Comp. Hist. Gr. vii. 3. Herod. vii. 110. Philostr. i. 16.

§ 5. *Kai μήν.* *And yet.* *Διὰ τὸ ἐν τοιούτῳ.* Supply *καιρῷ*: *On account of your being in such approaching danger—because you are in such imminent danger.* Διὰ often stands in the sense of *on account of*, with the accusative of the infinitive, where in English a separate causal preposition is put. Mem. ii. 1. 15. *Σὺ δὲ διὰ τὸ ἔτιος εἴναι, οὐν ἀοίει ἀδικηθῆναι*; *because thou art a stranger, &c.* See Matth. Gr. Gr. § 541. The neuters *τούτῳ*, *τοσούτῳ*, *τόδε*, with a preposition frequently take a genitive as a definition. In the same manner the Latins say "eo necessitatibus," "eo dementiae, &c. Comp. Thucyd. ii. 17. Matth. Gr. Gr. § 341.—*Μέμνοιο.* Some make this the present opt. from the obsolete verb *μέμνομαι*; others consider it as the perfect opt. from *μνάμαι*. Schneider reads *μεμνῷο*. See Matth. Gr. Gr. § 204. 5.

§ 6. *Μέχρις οὗ.* For *μέχρις ἔκεινου τοῦ τόπου, ὅπου.* Comp. Mem. iv. 7. 22. It may be briefly rendered *to where*. So immediately after *μέχρις δύον*, *to where* mankind cannot dwell, &c. See Matth. Gr. Gr. § 480. b.

§ 7. 'Ημᾶς δέ. The edd. prior to that of Zeune have ὑμᾶς δέ, i. e. *I must make you, who are my friends*, &c.

§ 9. 'Αλλ' ὅπισθεν. *To station himself behind their line.* Comp. c. 2. § 15. This advice has been attributed to Clearchus. Polyænus, ii. 2. 3. Κλέαρχος Κύρῳ μὲν συνεβούλευεν αὐτὸν μὲν μὴ κινδυνεύειν, ἀλλ' ἐφορᾶν τὴν μάχην μαχόμενον γάρ μηδέν μέγα συμπράξαι τῷ σώματι παύοντα δὲ, πάντας απολέσαι τοὺς μετ' αὐτοῦ. Comp. Curtius, x. 6. Lucan, v. 685. and Cicero for Marcellus, c. 7. Add Curtius, ix. 6. Plutarch, in his life of Artaxerxes, c. 8. records the following reply of Cyrus: Τί λέγεις, ὁ Κλέαρχε; σὺ κελεύεις με, τὸν βασιλεῖας ὀρεγόμενον, ἀνάξιον εἶναι βασιλεῖας;

§ 10. Ἀσπίς. *For ἀσπιδοφόροι, i. e. ὀπλῖται, heavy-armed troops.* Comp. Hist. Gr. ii. 4. 8. Herod. v. 30.

§ 11. Ἐκατὸν καὶ είκοσι. i. e. one million two hundred thousand.

Ἄλλοι. This adjective is introduced here as if *some* cavalry had already been mentioned. It may be explained in Latin by “*preterea*.” In like manner we had ἀλλο δένδρον, c. 5. § 5. Thus also Caesar uses the word “*ceteras*,” B. C. iii. 32.

§ 12. Ἐνενήκοντα μυριάδες. Supply μόνον. Comp. c. 4. § 18. Xenophon and Plutarch agree as to the amount of Artaxerxes' troops. Diodorus Siculus, however, says that he led into the field στρατιώτας σὺν ἵππεσιν οὐκ ἐλάττους τετταράκοντα μυριάδων.

Ὑστέροσε τῆς μάχης. *Lit. was behind the battle five days, i. e. did not arrive till five days after the battle.* Comp. Matth. Gr. Gr. § 357. § 425. 1. a.

§ 13. Ταῦτα δέ. *Those of the enemies, who deserted from the Great King before the battle, brought this information to Cyrus.* Hutchinson and some others join αὐτομολήσαντες πρὸς Κύρον.—Ἐκ τῶν πολεμίων. The preposition is omitted in the next clause. Comp. ii. 5. 27.

§ 14. Τῷ στρατεύματι. Supply σύν. Hutchinson considers this as an example of the dative absolute, comparing it with Hist. Gr. iii. 2. 18. Matth. viii. 1. Mark, v. 2.—Τάφρος ἦν ὀρυκτή. Plutarch, Artax. c. 7. Καὶ γάρ τάφρον εὖρος ὀργυῶν δέκα, καὶ βάθος ἵσον. Comp. Diodor. xiv. 22.

§ 15. Ἐπὶ δώδεκα. *Ἐπὶ with numerals signifies about.* Comp. Herod. iv. 198. Matth. Gr. Gr. § 586. c. Spelman translates it “twelve parasangs and upwards.”—Μηδίας τείχους. Comp. ii. 4. 12.

Απὸ τοῦ Τύρητος. See the commentators on Arrian, Anab. vii. 7.—Βαθεῖαι δὲ ἵσχυρῶς. *And very deep.* Comp. ii. 5. 30.—Διαλείποντοι. Supply ἀπ' ἀλλήλων: *They are distant from each other.*

Ως είκοσι. Comp. c. 6. § 1.

§ 16. Ποίει . . . πυνθάνεται. Present for past. Comp. Longinus, xxv. 1.—Αντὶ ἐρύματος. For this kind of fortification see the Cyrop. iii. 3. 26.

Ταύτην δὴ τὴν. *Through this pass then Cyrus and his army marched,*

and came to the other side of the trench. Comp. ii. 4. 12.—'Εγένορτο. Comp. c. 2. § 3. c. 8. § 23. ii. 6. 12.

§ 17. Φανέρα ἡσαν. The rule, that the nominative of the neuter plural has the verb in the singular, is more observed by the Attics, than by the older writers in the Ionic and Doric dialect; yet it is frequently neglected by the Attics themselves. Comp. i. 2. 27. Homer, Il. B. 87. 89. Eurip. Elect. 507. Thuc. vi. 72. Matth. Gr. Gr. § 300. Viger, iii. § 1. 1.

§ 18. Τῇ ἑνδεκάτῃ ἀπό. *On the eleventh day prior to that day.*—Αὐτῷ. *To Cyrus.*—Δέκα ἡμερῶν. Supply διά. Comp. c. 3. § 21.

Δέκα τάλαρα. Hutchinson concludes from this passage, and from Anab. v. 6. 18. where the same circumstance is related, that three thousand darics and ten talents were of equal value. Comp. c. 1. § 9.

'Απέδωκεν. This verb properly signifies *to repay, to pay a debt.* Comp. Aristoph. Nub. 1208.

§ 19. Ἐπεὶ δὲ ἐπί. *But when at the trench the king did not prevent Cyrus's army from marching through the pass, &c.*—'Απεγνωκέντα. *To have decided against fighting.*

§ 20. Τὸ δὲ πολὺ. *But the far greater part of the army, &c.* Comp. c. 4. § 13.

CHAP. VIII. At length Artaxerxes approaches unexpectedly, with his army in excellent order.—Cyrus and the Greeks are alarmed, and, that they may not be overwhelmed unprepared, quickly arm themselves and form their line.—Having taken up their position on the right wing by the Euphrates, the Greeks, on the first onset, easily put to flight the barbarians opposed to them.—Cyrus, attended by a few faithful friends, fights too eagerly, and attacking the king in person, is himself slain.

§ 1. Αμφὶ ἀγοράν. *About the time of full market*, i. e. the forenoon, when the forum is most crowded. Comp. ii. 1. 7. D. Chrysostom divides the day into five parts: πρωΐ, *morning*; περὶ πλήθουσαν ἀγοράν, *forenoon*; μεσημβρία, *noon*; δεῖλη, *afternoon*; ἐσπέρα, *evening*. The day commenced with sunrise, and ended with sunset; it consisted of twelve hours, six before noon and six after. In spring and autumn, when the sun rises and sets at six, the *full market* would be at nine; in summer earlier, and in the winter later proportionably. See Dr. Stocker's Herodotus, vii. 223. Comp. Herod. iii. 104. Thucyd. viii. 92.—Ο σταθμός. *The station where he intended to encamp.*—Ανήρ Πέρος. Comp. c. 3. § 20. c. 6. § 1.—Αὐτὰ κράτος. *With all his might.* Comp. § 19.—Ιδροῦντι τῷ ἵππῳ. See Matth. Gr. Gr. § 396.—Καὶ βαρβαρικῶς. *Both in Persian and in Greek.*—Σὺν ογραφέματι. Comp. c. 7. § 4. Matth. Gr. Gr. § 405. obs. 2.

§ 2. Καὶ πάντες δέ. *And all besides*, i. e. the whole army. The particles καὶ . . . δέ in this signification are always separated by some

other word. Comp. Cyrop. i. 6. 20. Thucyd. vii. 56. Acts, iii. 24. v. 32. Viger, viii. § 8. 19.

§ 4. Τὰ δεξιὰ τοῦ κέρατος. Comp. § 13. c. 2. § 15. Πρόξενος δὲ ἔχόμενος. *And Proxenus close to him.* Comp. § 9.

§ 5. Τοῦ δὲ βαρβαρικοῦ. That is, supplying the ellipsis, ἐκ δὲ τοῦ βαρβαρικοῦ στρατεύματος. Comp. c. 2. § 1. c. 7. § 13. Στράτευμα is to be supplied also to πελαστικὸν immediately afterwards.

§ 6. Κατὰ τὸ μέσον. Supply ἡσαν.—Ψιλὴν ἔχων τὴν κεφαλήν. Xenophon does not mean that Cyrus, or the Persians, proceeded to battle *bare-headed*, but that they had not their heads protected by a helmet. From Herodotus, v. 49. we learn that the Persians wore a tiara, or turban, in battle, instead of a helmet: and from Plutarch, Artax. c. 11. that the tiara fell from Cyrus's head during the conflict.

§ 8. Καὶ ἥδη τε ἡρ. Comp. § 1.—Μέσον ἡμέρας. The same expression occurs in the Cyrop. iv. 4. 1. v. 3. 52. Comp. Th. Mag. 609. Lobeck on Phryn. and Matth. Gr. Gr. § 442. 3.—Δεῖλη. Supply πρωΐα: *afternoon.* Comp. § 1. ii. 2. 14. Herod. ix. 101. J. Poll. 7. 68.—Χρόνῳ δὲ οὐ συχρό. *And not long after a certain darkness over the plain to a great extent.* Comp. Herod. viii. 52.—Ἐπιπολό. i. e. ἐπὶ πολὺ διάστημα. Comp. Thucyd. ii. 79. and the Scholiast thereon.

Χαλκός τις ἀστράπτε. Comp. Cyrop. vi. 4. 4.

§ 9. Ἐγέμονος δὲ τούτων. *And close to them.* Comp. § 4.

Κατὰ ἔθνη. *Disposed according to their several nations.*—Ἐν πλαισίῳ. *In a solid oblong square.* It is so called from its resembling a brick in form. Comp. Hist. Gr. iv. 3. 2. Thucyd. vi. 67.

§ 10. Εἶχον δὲ τὰ δρέπανα. Q. Curtius, iv. 15. in his description of the battle at Arbela: “Ipse (Darius) ante se falcatos currus habebat: quos signo dato universos in hostem effudit; ruebant laxatis habenis aurigae, quo plures non satis proviso impetu obtererent. Alios ergo hastas multum ultra temones eminentes alios ab utroque latere demissoe falces laceravere.” Comp. Curt. iv. 9.

Ἡ δέ γνώμη. Supply τῶν ἀρμάτων: *And the design of these chariots was,* &c. Comp. Herod. iii. 119. Thucyd. viii. 90.—Ὡς εἰς τὰς τάξεις. Comp. c. 3. § 6. Matth. Gr. Gr. § 589. p. 990.

§ 11. Οἱ μέντοι Κύπρος εἶπεν. Comp. c. 7. § 4.—Ἐψεύσθη τοῦτο. *In this he was deceived.*—Σιγῇ ὡς ἀνυστόρ. *With all possible silence.* For this use of ὡς without the superlative see Matth. Gr. Gr. § 461. obs. Comp. Xenophon. Rep. Laced. i. 3. Arrian, i. 16. 10. Plutarch, Lycurg. c. 29.—Ἐν τοι. Supply τῷ βήματι, *with a slow and even pace.* Comp. Cyrop. vii. 1. 14.

§ 12. Καὶ ἐν τούτῳ. Supply χρόνῳ, or καιρῷ, which is supplied § 14. Comp. c. 10. § 10. ii. 2. 15.—Πάνθ' ἡμῖν πεποίηται. *Our whole object is accomplished.* Here the perfect is used instead of a future.

§ 13. Καὶ ἀκούων Κύρου. Supply ἐκ: *and hearing from Cyrus, that,* &c. Comp. c. 10. § 5.—Ωστε μέσον. *That though he occupied,*

§c.—*Ἀποσπᾶσαι.* *To withdraw*, i. e. to order away from the river. So ἀποσπᾶν τὰ κέρατα ἀπὸ τῆς ἐαυτῶν φάλαγγος, Cyrop. vii. 1. 4.

§ 14. Ἐν τῷ αὐτῷ. Supply τόπῳ, which is frequently omitted.

Οὐ πάντα πρός. *Not far from his army.*

§ 15. *Ἐπιστήσας.* Supply ἵππον.—Τὰ *ιερά.* *Exta.* *Ιερά· τα σπλάγχνα,* Eustath. on Homer, Il. Ω. p. 1346. So also Leunclavius, who explains σφάγα, “hostiae.” Comp. Anab. vi. 3. 21. Potter, Arch. Gr. ii. 14. Hutchinson compares Virgil, *Aen.* xi. 739.

“Dum sacra secundus haruspex

Nunciet, ac lucos vocet hostia pinguis in altos.”

§ 16. Καὶ ὅς. Attic for καὶ αὐτός: and *Cyrus wondered who it was that gave out the watch-word.*—Ο τι καὶ εἴη. The particle καὶ is elegantly pleonastic. Comp. Æschines, Dial. xi. 12. Ælian, Hist. Var. i. 16.

§ 17. *Δέχομαι.* Supply τὸν οἰωνόν: *I accept the omen.* Brodæus and some others supply τὸ σύνθημα, which is objected to by Weiske.

Τὰ φάλαγγε. Att. for τὰ φάλαγγε.—*Ἐπιαύνιον.* The ancient Greeks used to sing two martial peanies: one to Mars before the battle, and the other to Apollo after it.

§ 18. Ως δέ. *And as, while they were advancing, a part of the phalanx flowed out beyond the line of battle.* Arrian, Anab. ii. 10. 4. Ο δὲ ἦγεν ἐν τάξει ἔτι τὰ μὲν πρότα βάδην, τοῦ μὴ διασπασθῆναι τι εἰν τῇ ἔντονωτέρᾳ πορείᾳ κυμῆναν τῆς φάλαγγος. Comp. Quintil. viii. 6. Demetrius Phal. § 85. and the commentators on Æschylus, Pers. 90.—Δρόμῳ θεῖν. Comp. Aristoph. Av. 205. Dionys. Halic. A. R. xi. 11.

Ως καὶ ταῖς ἀσπίσι. Comp. Anab. iv. 5. 18. Arrian, i. 6. 7. speaking of Alexander: ‘Ο δὲ καὶ ἐπαλαλάξαι ἐκέλευσε τοὺς Μακεδόνας καὶ τοῖς δόρσι δουπήσαι πρὸς τὰς ἀσπίδας.

§ 19. *Ἐξικνεῖσθαι.* Supply πρὸς or εἰς αὐτὸς, or αὐτῶν: *before a bow-shot reached them.*

Κατὰ κράτος. Comp. § 1.

§ 20. Οἱ δέ. *And the Greeks, when they saw them advancing, stood apart,* i. e. opened their ranks. Curtius, iv. 3. 33. “Laxatis ordinibus impetum occurrentium curruum falcatorum exceperunt.” Hutchinson explains οἱ δὲ by τοὺς, comparing c. 5. § 13.—*Ἐστι δὲ ὅστις.* *And some were even caught, having been surprised, as if in a hippodrome,* &c. See Viger, v. § 6. 1.—*Τοῦτον.* Singular on account of ἔστιν ὅστις.

§ 21. Τὸ καθ' αὐτὸν. Supply βαρβαρικὸν στίφος, or τῶν βαρβάρων κέρας, *the barbarian troops which were opposed to themselves.* Comp. c. 10. § 4. Thucyd. i. 62. Plutarch, Pomp. c. 19. Amaseus translates these words of Xenophon “ex sua aciei parte;” and Leunclavius, “ex parte sua.” Thus also Spelman: “Cyrus seeing the Greeks victorious on their side,” &c.—Οὐδὲ ὥς. *Not even so—he was not even thus led away to join in the pursuit.* Comp. Thucyd. i. 44. Viger, viii. § 10. 18. seq.

Ἡδει αὐτὸν, ὅτι. A frequent Atticism; examples of which sometimes occur in Latin authors, especially in Cicero and Terence. Thus in the former, Fam. viii. 10. “Nosti Marcellum, quam tardus et parum efficax sit:” and in the latter, Eun. v. 8. 5. “Scin me, in quibus sim gaudiis!” Comp. c. 2. § 21. c. 9. § 7.

§ 23. **Δὴ τοτε.** *At that very time.* See Hoogeveen.—**Ἐξω ἐγένετο.** Comp. c. 7. § 16.

§ 24. **Καὶ ἐμβαλὼν.** *And charging with six hundred horse, already mentioned, § 9.*—**Τοὺς ἔξακισχιλίους.** *The six thousand horse under the command of Artagerses, mentioned before, c. 7. § 11.*

§ 25. **Η τροπή.** *The rout.* Comp. Herod. vii. 167. Thucyd. vi. 62.—**Ἐτι τὸ διώκειν.** Herodotus, ix. 59. in place of this simply uses the infinitive: **Πέροι δὲ δρόντες ὠρμημένους διώκειν τοὺς Ἑλληνας.** So again c. 61. **ὠρμέατο βοηθέειν.** See Matth. Gr. Gr. § 532. c.—**Πλὴν πάνι οὐλίγοι.** *A very few however.* Comp. Matth. xviii. 7. Moschopulus, as cited in Sturz' Lexicon Xenoph. under **πλὴν**, no. 4. Hoogeveen, § 6.—**Οἱ δομοράπεζοι.** Comp. c. 9. § 31.

§ 26. **Οὐκ ἡρέσχετο.** The same as **οὐκ ἀνεῖχε αὐτῶν.** We usually say “lost his self-command.”—**Κτητής.** Plutarch, in his life of Artaxerxes, inserts the account of Ctesias, but considerably abridged. Comp. Diodorus, xiv. 23.—**Καὶ λανθασαί αὐτός.** This idiom is sometimes imitated by the Latins. Comp. c. 3. § 6.

§ 27. **Καὶ ἐντύθα μαχόμενοι.** *And there while the king and Cyrus were fighting, and their respective attendants in defence of each, &c.* For this use of the nominative, instead of the genitive absolute, see Matth. Gr. Gr. § 562. note.—**Οκτὼ οἱ ἀριστοι.** Comp. Ælian. N. A. vi. 25.

§ 28. **Ἀραπάτης δέ.** Q. Curtius, viii. 9. “Quem ut Charus jacentem conspexit, ruere in hostem omnium præter ultiōnem immemor cœpit; multosque hasta, quosdam gladio interemit. Sed cum tot unum incesserent manus, super amici corpus procubuit exanimis.”—**Σκηπτούχων.** Comp. c. 6. § 11. Plutarch in his life of Artaxerxes, excuses himself for not entering into the detail of this battle, because Xenophon had already described it in a masterly style.—**Περιπετεῖν.** This does not signify in this place “to fall on and clasp,” as some have rendered it, but simply *to fall upon*.

§ 29. **Κύρω.** *Upon the body of Cyrus.*—**Καὶ στρεπτόν.** Comp. c. 2. § 27. Cyrop. i. 3. 3. Herod. viii. 113. and Nepos, xiv. 3.

CHAP. IX. The character and encomium of Cyrus.

§ 1. **Ως παρὰ πάντων.** *As it is acknowledged by all, who are known to have been acquainted with him.* Comp. ii. 6. 1. The verbs **δοκεῖν**, **φαίνεσθαι**, **νομίζεσθαι**, are sometimes used by the Greeks to express, not merely what is *doubtful* or *uncertain*, but that which is *certain* and *true*. See Hutchinson on the Cyrop. i. 1. 6.

§ 3. **Ἐπὶ ταῖς βασιλέως θύπαις.** This, which is adopted from the Persian, is equivalent to the Latin phrase “*in aula regis*,” *in the*

king's palace. Reiske thinks the term *Porte*, as applied to the palace of the emperor of the Turks, is of the same origin. Comp. ii. 4. 4. Cyrop. viii. 1. 33. viii. 8. 13.

§ 5. Χρῆσθαι. Supply ἔδοκε. *"Αριστα* is taken adverbially.

Ἐκρων. Supply ἀνθρωπος. This is a very common ellipsis in Latin. Comp. Perizonius, Sanct. Minerv. iv. 4.—Τῶν εἰς τὸν πόλεμον ἔργων. Supply καθηκόντων, or ηκόντων, which is expressed by Aeschines, Dial. ii. 2. Comp. Dionys. Halic. A. R. v. 69.

§ 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ. *But when it suited his age*, i. e. the age of an ephebus. Comp. Cyrop. i. 2. 9. Thucyd. iii. 87. vii. 64. In the same author, vi. 54. we read ὡρᾳ ἡλικίᾳς λαμπρού, *in the flower of youth and beauty*.

Ἐπιφερομένην. *"Se inferentem:" rushing upon him.* Comp. Cyrop. i. 2. 10.—Καὶ τὰ μὲν. Supply τραύματα.—Ὄν καὶ τὰς. *The scars of which*, &c. Ὁτελὴ is properly *a fresh wound*, οὐλὴ, *a healed wound, a scar*. Comp. Mem. iii. 4. 1. Poll. iv. 189.

§ 7. Ἐπεὶ δὲ κατεπέμφθη. *And when he was sent down by his father*, &c. Comp. c. 1. § 2.—Οτι περὶ πλείστου. *That he deemed it of the utmost importance*, if he had a treaty with any person, and if he made an agreement with any person, or if he promised any thing to any one, never to prove false. Comp. § 16. ii. 4. 3.—Ψεύδεσθαι. Comp. c. 3. § 10.

§ 8. Καὶ γὰρ οὖν. *And therefore—therefore.* Comp. § 12. 17. Cyrop. vii. 3. 3.—Μηδὲν ἀν παρά. *That he should not suffer any thing contrary to the stipulations.* Suidas: Σπονδὴ, οὗνοι ἔκχροις ἐπὶ τημῆ τῶν δαμόνων ἡ φιλία.

§ 9. Πλὴν Μίλησίων. Comp. c. 1. § 7. c. 4. § 2. — Προέσθαι. Hesychius: προέσθαι προδοῦναι.

§ 10. Οτι οὐκ ἀν. Comp. c. 2. § 21. c. 6. § 2. Matth. Gr. Gr. § 529.—Πρόστοι. Attic for προέστο. The latter is the reading of some editions.—Ἐπι μείους. *Still fewer.*—Κάκιον πράξειαν. *Might fare worse.* Εὖ πράττειν, on the contrary, signifies *to fare well, to prosper.* Comp. Aristoph. Plut. 341. Viger. v. § 10. 19.

§ 11. Φανερὸς δ' ἡν . . . πειρώμενος. Comp. c. 5. § 9. c. 6. § 8.—Ἐστε νικῷη. *Until he might outdo*, &c. Νικῷη is Attic for νικάοις, νικῷ. For the use of the optative without ἀν see Matth. Gr. Gr. § 529. 1.—Ἀλεξόμενος. *By making them a suitable return* Suidas: Ἀλεξόμενον ἀμνοῦντα τὸν τακῶν δρεῖστα, referring to this passage.

§ 12. Καὶ γὰρ οὖν. Comp. § 8.—Ἐνι γε ἀνδρὶ. *The only one man at least in our days.* Similar to this is the Latin expression “unus omnium maxime,” Nepos, i. 1. Comp. § 22. Cyrop. viii. 2. 9. Thucyd. i. 80. Matth. Gr. Gr. § 461. p. 761.—Προέσθαι. *In potestatem tradere*, “arbitrio permittere.” Comp. Cyrop. v. 2. 10. Σάρπα προέσθαι is sometimes used in a sense similar to “vitam profundere” in Cicero, and “projicere animas” in Virgil, En. vi. 436.

§ 13. Καταγελῆ. Supply τῶν νόμων: *to laugh down the laws; to*

set the laws at defiance. Comp. ii. 4. 4.—'Αλλ' ἀφειδίστατα. *But he punished them in the most unsparring manner possible.*

Πολλάκις δ' ἦν ἰδεῖν. This is said with respect to *malefactors*. Comp. Q. Curt. v. 5. Diodor. Sic. xvii. 69. Wytenbach, however, understands it as referring to *innocent* persons, who, though infirm and defenceless, could travel in safety through the well-regulated province of Cyrus.—Ἐγένετο καὶ Ἐλλῆν. The verb γίνεσθαι is sometimes constructed with a dative and an infinitive, forming a circumlocution in the sense of “contingere,” “evenire.” See Viger, v. § 5. 9. Comp. Cyrop. vi. 3. 5.—Ο τι προχωροῖ. *Whatever might be convenient to take with him.* Comp. Cyrop. i. 2. 4. “When he had to do whatever might be for his own advantage.” *Dals.* “Whatever might be turned to profit.” *Dubb.*

§ 14. Τοὺς μέντοι γε. *Those most assuredly he rewarded with distinguished honours, &c.* Sturz explains μέντοι γε by “sed:” Leunclavius renders it “quidem certe.” Comp. ii. 4.

Ἡς κατεστρέφετο. For χώρας, ἦν κατεστρέφετο. The case of the relative pronoun is properly determined by the verb of the proposition in which it stands: but it is a peculiarity of the Greek language, that when it should be put in the accusative, on account of the verb active following, it is put in the genitive or dative, according to the case of the foregoing noun or pronoun, to which it refers, by a kind of *attraction*, and consequently conforms to this noun or pronoun preceding not only in gender and number, but in case also.

§ 15. Τοὺς δὲ κακούς. *Whilst the cowardly were only deemed worthy of being &c.—Οπου τις.* The plural ἐθελόντων has preceded. See following section.

§ 16. Εἰς γεμῆν δικαιοσύνην. Hutchinson fills up the ellipsis thus: τὸ γεμῆν εἰς δικαιοσύνην ἡκον, or ἀνῆκον, &c., comparing Luke, xiv. 28 and 32 Comp. § 5.—Ἐπιδείκνυσθαι. Supply τὴν ἑαντοῦ δικαιοσύνην, or ἑαυτὸν δίκαιον. Thus Ἀelian writes elliptically, H. V. ix. 36. Ψάλτης Ἀντιγόνη ἐπεδείκνυτο, where τὴν τέχνην is to be supplied. Comp. H. V. ii. 27.—Περὶ παντός. *He considered it of the greatest importance, &c.* So περὶ πλειάτον, § 7. ii. 4. 3—Τούτους. Plural, because τις, to which it refers, implies a plurality. Comp. § 15. c. 4. § 8.

§ 17. Καὶ γὰρ οὖν. *Hence, therefore, while in many other respects his affairs were administered with justice, he likewise possessed an army in reality, i. e. one that really deserved the name of an army.* Comp. § 8. Ἀelian, H. V. ii. 3—'Αλλ' ἐπεὶ ἔγνωσαν. *But because they knew, &c.*

§ 18. 'Αλλὰ μήν. *Besides.* Comp. ii. 5. 14. Cyrop. i. 5. 14. Demosth. Olynth. i. 9.

§ 19. Όρόη. Comp. § 11.—Ἐκ τοῦ δικαίου. *From a sense of justice.—Κατασκενάζοντα.* *Providing it with a supply σκευῶν παντοῖων, οἷς γῆ τε ἐργάζεται, καὶ καρποὶ συγκομίζονται, &c.* in the language of Dionysius Halic. A. R. viii. 87.—Ἡς ἀρχοὶ χώρας. *For τὴν χώραν, ἡς*

ἀρχοι. Here the relative has the noun to which it should refer, in the same case after it, as in Latin. Comp. § 14. Euripides, El. 860. Hel. 314. and Porson on Eurip. Or. 1645.—Καὶ προσόδους ποιοῦντα. *And improving the revenue.*—Οὐδένα ἀν πάντοτε ἀφείλετο. Supply ταύτην τὴν χάραν. Comp. c. 3. § 4. Matth. Gr. Gr. § 418. The accusative of the person is omitted in Thucyd. vi. 11. Ἀν with the indicative, particularly of the imperfect, or aorist, often expresses the repetition of an action, a habit, since by means of this the action is referred to an indefinite time. Comp. Cyrop. vii. 1. 10. Thucyd. vii. 71. Matth. Gr. Gr. § 599. Hermann on Viger, p. 81.—Ἐπόνου. Comp. § 15. 16.—Πέταρο. For ἐπέπαρο, pluperf. of the defective verb πάρωμαι, *I possess.*—Οὐ γὰρ φθονῶν. Φαίνεσθαι in the sense of *to seem* takes an infinitive after it, but in that of *to appear, to be manifest*, a participle. See Matth. Gr. Gr. § 549. 5.

§ 21. Καὶ γὰρ αὐτὸ τοῦτο. Supply κατά: *For on this very account, on which he thought himself to have need of friends, viz. that he might have assistants.* For the expression αὐτὸ τοῦτο and τοῦτο ἐκεῖνο see Matth. Gr. Gr. § 471. 11.

§ 22. Εἰς γε ἀνήρ. Comp. § 12. Matt. Gr. Gr. § 461. p. 761.—Διὰ πολλά. Supply αἵτια: *He received, for many reasons, more presents than perhaps any individual.* The same ellipsis occurs in Acts, iv. 21. Comp. Luke, xxiii. 14.—Πρὸς τὸν τρόπον. *Having a view towards the disposition of each, &c.*

§ 23. Εἰς πόλεμον. Supply ἡκον, or ἀκήκον. Comp. § 5 and 16.

§ 24. Καὶ τὸ μὲν τά. *And indeed his surpassing his friends in conferring great favours, &c.* Comp. Cyrop. viii. 2. 13.—Ταῦτα μᾶλλον. As adjectives are often used in the neuter plural, though they refer only to one thing, so τάδε, ταῦτα, are often used for the singular. Comp. Eurip. Hipp. 471. Matth. Gr. Gr. § 472. 5. add. § 439. p. 726.

§ 25. Βίκος οἴνου. Βίκος was an earthen vessel, with two handles, for containing wine. It is called “diota,” (δίωτον,) by Horace, Od. i. 9. 8. Comp. Herod. i. 194.—Οὐπω. Dr. Bloomfield on Herodotus, v. 15. would read οὐπως, *by no means*, here and in the Cyropaedia, i. 5. 7. ii. 2. 1. Οὐπω in these and the present passage is translated “non,” “nequaquam,” by Sturz in his Lexicon Xenoph. —Πολλοῦ χρόνου. Supply διά. Comp. c. 3. § 21. Aristoph. Plut. 98.—Τούτον οὖν σοι. For this sudden and beautiful introduction of the second person see Longinus, xxvii. 1. who cites a fine example of the same figure from Homer, Il. O. 346. and another from the Odyssey, Δ. 681. The following example from Milton, P. L. iv. 720. is fully entitled to a place here:—

“Thus at their shady lodge arriv'd, both stood,
Both turn'd, and under open sky adored
The God that made both sky, air, earth, and heaven,
Which they beheld, the moon's resplendent globe,
And starry pole:—*Thou* also mad'st the night,
Maker omnipotent, and *Thou* the day.”—

Hutchinson constitutes an ellipsis of *ἔφη*, or *ἔλεγεν* δοφέων, after *ἔπειψε*.—Σὺν οἷς μᾶλιστα. When the word to which a relative refers is a demonstrative pronoun, such pronoun is generally omitted, and the relative takes its case. Comp. Sophoc. *OEd.* T. 788. Matth. Gr. Gr. § 473. b.

§ 27. Ως μὴ πεινῶντες. Lit. *that starving animals might not carry his friends*, i.e. that the animals, which carried his friends, might not suffer from hunger.

§ 28. Εἰ δὲ δὴ ποτε. *When he appeared in public on any occasion, where he knew many people would have their eyes on him, he used to call his friends to him, and affected to discourse earnestly with them.* Thus Spelman, who adds the following note: “ Hutchinson has rendered this “gravibus de rebus sermonem habebat,” which is, no doubt, the general sense of the Greek word, but does not, in my opinion, explain that which our author has given it in this place. The subject of the discourse between Cyrus and his friends was of little consequence, to let the spectators know how much he honoured them; his manner of conversing with them could only do it: and as *σπουδὴ* signifies *earnestness* in the manner of speaking, as well as the *seriousness* of the subject, I thought proper to give it that sense in the translation.

§ 29. Δούλον ὄντος. *Though being a subject.* All persons subject to the kings of Persia were called *δοῦλοι*, and considered as such. Comp. ii. 5, 38. Cyrop. iv. 6. 2. Eurip. Helen. 283. Compare also what Cyrus says, in his address to the Greeks, i. 7.3.—Πλὴν ὄρόβρας. *Orontes however attempted it.* Comp. c. 8. § 25.—Καὶ ὄντος.—*And Orontes too soon found the person, whom he thought faithful to him, more a friend to Cyrus than to himself.*—Ἐπει πολέμοι. *From the time when they became hostile, &c.* So Hesychius: ἀφ' οὐ χρόνου. Comp. Hist. Gr. vi. 5. 37.—Οἱ μᾶλιστα. *Who were most beloved by Artaxerxes.* “Who had been most in favour with Cyrus.” Spelman.

§ 31. Συντράπεσοι. *Table companions.* These were distinguished for their fidelity to kings and princes in time of danger, and were scarcely ever known to desert them. Comp. c. 8. § 25. Cyrop. vii. 1. 30.

CHAP. X. Artaxerxes, in his pursuit of Ariæus, takes possession of the camp of Cyrus, and plunders it.—Thence, collecting his forces, he returns against the Greeks, who are victorious on their side.—The Greeks again put his army to flight, and having recovered their lost baggage, retire to their camp.

§ 1. Τὸ Κυρεῖον. Adjectives derived from proper names are often used instead of the genitive of such proper names; but this occurs more frequently in the poets. Comp. Herod. vii. 105. Theocr. xxvi. 35. Thus also in Latin we find “Herculea manus,” “domus Plutonia,” “Cadmea mater.” See Huschke on Tibullus, iii. 6. 24. Matth. Gr. Gr. § 446. 10.

§ 2. Τὴν Φωκαΐδα. Her name was at first Milto; but Cyrus named her Aspasia after the mistress of Pericles. Comp. Plutarch, Artax. c. 26.

§ 3. Ἡ νεωτέρα. *Younger than the Phoccean concubine.* Zeune says “younger than the Aspasia of Pericles.”—Πρὸς τῶν Ἑλλήνων. That is, supplying the ellipsis, πρὸς τὸ τῶν Ἑλλήνων στρατόπεδον.—Οἱ ἔτυχον. *Who happened to be under arms near the baggage,* i. e. who guarded the baggage. The σκευοφόροι were a set of vagabond fellows, who composed the wagon-train.—Οἱ δέ. Comp. c. 8. § 20.—Ἐντὸς αὐτῶν. *Within their lines.*—Ἐσωσαν. Hutchinson cites two other instances of a similar repetition. Cyrop. i. 6. 38. and ii. 4. 2.

§ 4. Διέσχιον ἀλλήλων. The genitive is put to express distance, which otherwise is marked by the preposition ἀπό. See Matth. Gr. Gr. § 354. a.—Οἱ μέν. The Greeks.—Τοὺς καθ' ἑαυτούς. Comp. c. 8. § 21.—Πάντας νικῶντες. Comp. ii. 1. 4. Mem. ii. 6. 26. Thucyd. vii. 66. Matth. Gr. Gr. § 409. 3.—Οἱ δέ. Artaxerxes and his attendants § 1.—Οἱ ἡδη πάντας νικῶντες. Comp. Thucyd. i. 54. Many edd. have πάντες. Weiske conjectured ὃς ἡδη πάντας νικικότες.

§ 5. Τισσαφέροντος. Comp. c. 8. § 13.—Τὸ καθ' ἑαυτούς. Supply μέρος, or στράτευμα.

§ 6. Ἐν τούτῳ. Supply χρόνῳ.—Δῆλος. Comp. c. 2. § 11.

Kai οἱ μὲν Ἑλλῆνες. *And the Greeks, having turned round in a body, prepare to advance that way and receive his attack.*—Ταύτη Supply δῷ. Hutchinson supplies μερίδι.—Ἡι δὲ παρῆλθεν. Comp. c. 8. § 23.

§ 7. Κατὰ τούς. *Through the Greek pelasts.*—Αὐτούς. i. e. Τισσαφέρην καὶ τοὺς σὸν αὐτῷ. Comp. c. 4. § 8. c. 9. § 16.

Φρόνιμος γενέσθαι. *To have acted prudently on this occasion.* As Xenophon does not say in what particular Episthenes showed his prudence, Weiske pronounces these words frigid, and for φρόνιμος would read φροβερός.

§ 8. Οἱ μείον ἔχων ἀπηλλάγη. *Since he came off having had the worst of it.* Σοὶ ἐλαυσον ἔχειν, Thucyd. iii. 5. Comp. Viger, v. § 7. 15.—Συνταξάμενοι. *Drawn up in battle array.* Comp. Cyrop. iii. 4. 19. Thucyd. vii. 60.

§ 9. Κατὰ τὸ εἰώνυμον. *Opposite the left wing of the Greeks.*—Κατακόψειν. Comp. c. 5. § 16. c. 8. § 24.—Καὶ ἐδόκει. The particle καὶ is equivalent here to the Latin “igitur,” “itaque,” “quare.” Comp. ii. 2. 14. ii. 3. 18. ii. 5. 2. Acts, vii. 34. x. 5. xiii. 11. xxii. 16.—Ἀναπτύσσειν. *To open and extend that wing, and put the river in their rear,* i. e. to take advantage of its being in their rear. Comp. c. 4. § 5.

§ 10. Ἐν φ δέ. Supply χρόνῳ: *Now, while they were consulting on this manoeuvre, the king already having changed his point, and presented his phalanx opposite to them in the same form in which he had met them at the commencement of the battle.* Καὶ δὴ, ἐπὶ τοῦ ἡδη. Pha-

vorinus. So also Hesychius. Comp. Aristoph. Plut. 227. Pac. 942. Eurip. Suppl. 1114. Viger, viii. § 5. 6. Matth. Gr. Gr. § 603.

'Εγγύς τε ὅντας. The king and his phalanx.—Πανανίσαντες. Comp. c. 8. § 17. and see Cortius on Sallust, Jug. c. 38. n. 6.

§ 11. 'Επι πλείστος. Supply *διαστήματος*: that is, *more diffusively than before*. Comp. c. 8. § 19. Cyrop. vii. 1. 27. Arrian, Anab. i. 10. 11. 'Ενταῦθα δέ. Sturz translates this "tum vero," and compares § 16.

§ 12. 'Εφ' οὗ. *To which the king's attendants had turned in their flight.* This is generally translated, *on which they had turned round and made a stand.* See Schneider's note.—Ωστε τὸ π. μὴ γιγνώσκειν. Supply τοὺς Ἑλληνας: *So that the Greeks did not know what was doing.*

'Επὶ πελτης. The royal standard of the Persians was a golden eagle with expanded wings mounted on a spear. Comp. Cyrop. vii. 1. 4. Q. Curt. iii. 3.

§ 13. 'Ενταῦθα. *Thither.* Comp. § 17. Cyrop. i. 4. 16.

§ 15. Καὶ ὁ Λύκιος. *Lycius accordingly rode up the hill.* Comp. § 9.—Καὶ ἡλιος. Καὶ is redundant. Comp. Hist. Gr. vi. 1. 2.

§ 16. 'Ενταῦθα δέ. Comp. § 11.—Θέμενοι τὰ ὅπλα. *They rested surrounding their arms.* Hutchinson explains it in the language of Cæsar, B. C. i. 42. "sub armis conquiescebant."—Ἐθαύμαζον. Comp. ii. 1. 2.

§ 17. 'Ενταῦθα. Comp. § 13.

§ 19. Ἀδειπνοι. *Supperless.* So ἀνάριστοι in the next line signifies *dinnerless*. Comp. Cyrop. ii. 1. 29. vi. 4. 1. Hutchinson on the Cyrop. ii. 3. 21. thinks ἀριστον and δεῖπνον synonymous. They are not, however, so used by Xenophon. According to Athenæus, i. 10. the former would signify *dinner*, and the latter *breakfast*. Ἀριστον μέν ἔστι τὸ ὑπὸ τὴν ἐω λαμβανόμενον δεῖπνον δὲ μεσημβριόν, δημεῖς ἀριστον δόρπον δὲ, τὸ ἐσπερινόν.—Καταλύσαι. *To unharness*, i. e. to halt.

BOOK II.

CHAP. I. The Greeks are informed of the death of Cyrus, and of the design of Ariæus to return to Ionia. Clearchus endeavours to detain Ariæus, and promises him the empire of Persia.—Artaxerxes orders the Greeks to deliver up their arms, and afterwards, on condition of their remaining stationary, offers them a truce: if they depart, he threatens them with war.—The Greeks dismiss the envoys with a bold answer.

§ 1. Ἀνόδος. The same as ἀναβάσει.—Ἐκομήθησαν. Comp. i. 10. 16.—Πάντα τικάν. *That the victory was wholly on their side.* Comp. § 4. Homer, Il. E. 807. Matth. Gr. Gr. § 409. 3.

§ 2. Ἐθαύμαζον. Comp. i. 10. 16.

Ἐώς Κύρῳ συμμίξειαν. If the principal action be past, ἐώς after preterites takes the optative without ἀν. Comp. Cyrop. v. 3. 53. Matth. Gr. Gr. § 522. 1.

§ 3. Ἀρχων, γεγονός. Thus Zeune, taking the participle γεγονὼς in the sense of “oriundus,” “genus ducens.” Some refer it to ἀρχων, constituting a pleonasm.—Γλοῦς δὲ Ταμά. *Glus the son of Tamos.* Comp. i. 2. 21.

Τέθηντεν. Ammon. Ἀπέθανε καὶ τέθηκε διαφέρει· ἀπέθανε μὲν γῦν, τέθηκε δέ πάλαι. Comp. i. 8. 27.—Τῇ προτεραιᾳ. Supply ἡμέρᾳ. Comp. Herod. vii. 212.—Καὶ λέγοι. *And that Arius said, &c.*

§ 4. Οφελε μέν. *Would to God Cyrus were living.* See Matth. Gr. Gr. § 513. obs. 3.—Τετελεύτηκεν. Supply τὸν βίον.

Τῶν μάχην νικώντων. *Of those who are victorious in battle.* In consequence of the phrase μάχεσθαι μάχην, the words μάχη, νικμαχία, πόλεμος, &c., with νικᾶν, to conquer, intransitive, are put in the accusative. Hence πάντα νικᾶν, § 4. Comp. i. 10. 4. and Matth. Gr. Gr. § 409. 3.

§ 6. Κόπτοντες. This agrees with the gender and number implied in the singular noun στράτευμα. Comp. Hist. Gr. ii. 3. 55. Aeschyl. Agam. 588. Matth. Gr. Gr. § 434. 2. Cortius on Sallust, Catil. c. 23, has collected many similar examples from Latin authors.—Ξύλοις. *For fire-wood.* Comp. Hist. Gr. ii. 4. 16.—Οὐς ἡνάγκαζον. *Which the Greeks compelled the deserters from the king to throw away.* Comp. Aelian, V. H. vi. 14. Spelman translates ἐκβάλλειν, “to pull out of the ground.” But the deserters were no longer in the camp of the Greeks, having been taken back by the king. Comp. i. 10. 6.—Ἀμάξαι ἔρημοι. i. e. τῶν ὑποζυγίων σκευοφόρων ἔρημοι, *wagons without cattle to draw them;* for these had been slaughtered for food.—Φέρεσθαι. *To carry away for fuel.*

§ 7. Περὶ πλήθουσαν ἀγράρι. Comp. i. 8. 1. Aelian, V. H. xii. 30. Viger, ix. § 7. 9.—Ος ἐτύχανε. *Who happened then to be with Tissaphernes, and to be much honoured by him.* See Viger, v. § 7. 9.—Τὰς τάξεις. *Tactics and military exercises.*

§ 8. Ἐπὶ ρᾶς βασιλέως θύρας. Comp. i. 9. 3.—Δύνωνται. Supply πράττειν, in the sense of obtain by supplication. Comp. Cyrop. iii. 2. 3. Mem. iv. 2. 26. Viger, v. § 10. 19.

§ 9. Τοσοῦτον εἰτεν. Comp. i. 3. 14.

§ 10. Ἄλλ' ἔγω, ἔφη. *But for my part, Phalynus, said he, I wonder, &c.*

Ἄλλ' οὐ λαβεῖν. *And not rather come and take, &c.* So in Herodotus, iii. 151. ix. 6.

§ 11. Αὐτῷ ἀρχῆς ἀντιποιεῖται. *Dispute the sovereignty with him.*—Οὐδὲ εἰ παρέχοι. *Not even if he should put them in your power.*

§ 13. Ω νεανίσκε. According to Phavorinus, the term νεανίσκος may be applied to a man between twenty-three and forty-one years of age.—Ισθι μέντοι. *But, believe me, you are mad, &c.*

§ 14. Ὑπομαλακιζόμενος. *Having become somewhat timid.* Mos-

chopulus: 'Η ὑπὸ δηλοῖ ἐν ταῖς συνθέσεσι ποτὲ μὲν λάθρα, ποτὲ δὲ ἐλάττωσιν, ποτὲ δὲ μετριότητα. Comp. i. 8. 15.—Ἐγένοντο...γένοντο. This is the reading of the Parisian and Eton mss. and is approved of by Porson. The old reading was γένοντο...γένωνται.—Πολλοῦ ἄξιοι. *Of great service.* Comp. § 20.—Ἄλλο τι. Supply πρός.

§ 15. Ἐν τούτῳ. Comp. i. 8. 12. i. 10. 6.

Ὑπολαβάν. *Replying.* Comp. Cyrop. ii. 2. 1. Virgil, Aen. vi. 723.

Τί λέγεις. Hutchinson explains this by the Latin verbs "præcipis," "jubes," comparing Aristoph. Plut. 58. Aelian, V. H. xii. 42.

§ 16. Τοσοῦτοι ὄντες. *Being very numerous, as you see.* Porson would read τοσοῦτοι γε ὄντες.—Συμβουλευόμεθά σοι. *We ask your advice.* Comp. § 17.

§ 17. Συμβουλευσον ἡμῖν. *Give us your advice.* Συμβουλεύειν signifies to give advice to another, and the middle συμβουλεύεσθαι, to seek advice for one's self; to ask advice. Thus below, συμβουλευόμενοι συνεβούλευσεν αὐτῷ, gave them this counsel when asking his advice. Comp. Herod. vii. 237. Aelian, V. H. viii. 1.—Ἀναλεγόμενον. Budæus says this is put for ἀναγινωσκόμενον, and translates it "olim cum legetur," and Hemsterhuis on Lucian, tom. ii. p. 362. ed. Bipont. cites ἀναλεγεσθαι from Callimachus in the same signification. Thus also Abresch, Obss. Misc. tom. vi. p. 400. and on Hesychius, v. ἐπελέξατο. Leunclavius interprets ἀναλεγόμενον, "repetitum commemoratione;" and Seager on Viger, v. § 9. p. 91. repeated, often mentioned. Schneider reads ἀν λεγομένον.

§ 18. Ταῦτα ὑπῆγετο. *Was urging him on by these suggestions.*

Φαλύνος δὲ ὑποστρέψας. *But Phalynus with artful evasion thus replied, contrary to his expectation.* Hutchinson translates ὑποστρέψας, "cum rem dolose animo versarat," comparing it with the Latin "stropha," and showing from Pollux, that στρέφεσθαι and ὑποστρέφεσθαι are synonymous with ἀπατᾶν, and στροφή and ὑποστροφή with ἀπάτη. Zeune thinks the proper meaning of the word is to turn from flight against an enemy, and hence he derives its notion of evasion. Larcher translates thus: *Mais Phalinus détourna adroitement le coup, &c.* Another French translator says, *Phalinus l'étuda par ses détours.*

§ 19. Σώζεσθαι ὅπη δυνατόν. *To save yourselves in the only way you can.*

§ 20. Πλείονος ἀν ἄξιοι. *We should be more valuable friends, &c.* Comp. § 13.

§ 21. Καὶ σπονδαὶ εἰσιν. *And that consequently there is a truce.*

§ 22. "Οτι καὶ ἡμῖν. *That we are of the same opinion with the king.*

CHAP. II. Being sent for by Ariæus, who refuses the offer of the Persian crown, the Greeks repair to him, and having entered into a confederacy, take counsel concerning their return.—Setting forth at day-break, they arrive in the evening at some Babylonian villages,

and judge by certain indications, that the king's camp is in the neighbourhood.—Clearchus prudently leads the army in such a manner as to appear neither to seek nor to fear a conflict.—At sunset they come to villages which had been plundered by the king's troops, and passing the night in a state of uncertainty, are struck with fear, which is subdued by a stratagem of Clearchus.

§ 1. Ἄλλ' εἰ βούλεσθε. Comp. i. 3. 16. A similar instance of transition occurs in Luke, v. 14.—*Ηκειν ἥδη κελεύει. He orders you to come to him this very night.*

§ 2. Ἄλλ' οὐτω χρή. *We must indeed do as you say, &c.*
Οὐδὲ τούτοις. Comp. c. 1. § 23.

§ 3. Θυομένῳ λέναι. i. e. θυομένῳ ἐπὶ τῷ λέναι: *When I was offering sacrifice for going, &c.* Comp. Herod. ix. 37.—Οὐκ ἐγίγνετο. Supply καλά, or καλώς ἔχοντα.

§ 4. Ἀπιόντας. *Having now retired.* Comp. § 5.—Σημήνῃ τῷ κέρατι. Supply σαλπιγκή. Comp. i. 2. 18. The trumpets of the ancients were usually made of bulls' horns. See Varro, L. L. iv. 24. They were however sometimes made of copper, called σαλπίγγες and κέρατα, with this distinction, that the former were straight, and the latter crooked like a horn. Comp. Senec. Oedip, 733. Ovid, Met. i. 98. Juvenal, ii. 118.—Ως ἀναπανεσθαι. *As if to retire to rest*—when the trumpet gives the usual signal for bed-time. Ἐπὶ δὲ τῷ τρίτῳ. Supply σημεῖῳ. Comp. i. 2. 27. It was usual to give the evening signal three times. Comp. Polyb. vi. 38.—Τὰ ὅπλα. For τοὺς ὅπλιτας, *the heavy armed troops.* Comp. Cyrop. v. 4. 20. Duker and Bloomfield on Thucyd. iv. 74. and Seager on Viger, v. § 14. p. 110.—Ἐξω. *On the outside, in order to protect the baggage.* Comp. Polyænus, ii. 2. 2.

§ 5. Καὶ τὸ λοιπόν. Supply κατά: *And thenceforth Clearchus took the command of the army.* Or, supply the ellipsis thus, εἰς τὸ λοιπὸν τοῦ χρόνου.—Οὐχ ἐλόμενοι. *Not having elected him.* Some interpret this “non volentes,” as if the soldiers had followed Clearchus unwillingly, more through necessity than through love. Comp. c. 6. § 11. seq.—Οἴα δέ. Supply φρονεῖν.

§ 6. Ἀριθμός. *The number of stations, i. e. the distance.*—Μέχρι τῆς μάχης. Supply τόπου: *to the field of battle.* This place was called Cynaxa.

§ 8. Αμφὶ μέσας νύκτας. Comp. i. 7. 1.—Καὶ ἐν τάξει. Comp. § 21.

§ 9. Σφάξαντες. “The custom of giving a sanction to solemn leagues and treaties, by the sacrifice of particular animals, is very ancient. Thus the agreement between the Greeks and Trojans, and the single combat of Paris and Menelaus, which was consequent to it, was preceded by the sacrifice of three lambs; one to the Earth, another to the Sun, and a third to Jupiter. The blood of the victims was often mixed with wine, and sometimes received in a vessel, in which the contracting parties dipped their arms.” Spelman. Comp.

Herod. iv. 70. Potter's Arch. Gr. ii. 6. and Vossius on Mela. ii. 1.—
Eis ἀσκίδα βάντοντες. Aeschylus, Sept. c. Th. 43.

Ἄυδρες γὰρ ἐπτὰ θούριοι λοχαγέται,
Ταυροσφαγούντες ἐς μελάνθετον σάκος
Καὶ θιγγάνοντες χερσὶ ταυρείον φόνον,
Ἄρη τ', Ἐννὺ, καὶ φιλάματον Φόβον
Ὥρκωμάστησαν, κ.τ.λ.

Comp. Aristoph. Lysr. 187.

§ 10. Τὰ πιστά. *Pledges of fidelity.*—*Ἄπιμεν.* Comp. i. 4. 15.—
“*Ηνπερ ἥλθομεν.* i. e. καθ' ἥν ὁδόν, &c.

§ 11. *Εἰχομεν* λαμβάνειν. *Could procure.* “*Ἔχειν* is used in the same sense by Aeschines, Dial. i. § 2.

Μακροτέραν. Supply καθ' ὁδόν.

§ 12. Πορευτέον. This corresponds with the Latin gerund in *-dum.* See Matth. Gr. Gr. § 447.—*Ινα ὡς πλείστον.* *That we may withdraw as far as possible from the royal army.* The aorist passive of ἀποσπῆν is taken in a middle signification.—*to depart, remove.* See Hemsterhuis on Lucian, tom. i. p. 266. Comp. Luke. xxii. 41.—*Οὐκ ἔτι μὴ δύνηται.* In negative propositions the subjunctive is used after μή, or οὐ μή, in a future sense, usually the first aorist, and sometimes the present, as here. Comp. Sophocl. OEd. Col. 1023. Matth. Gr. Gr. § 517.

§ 13. *Ην δ' αὐτή η στρατηγία.* *This scheme meant nothing else than, &c.* *Ην δυναμένη* is a periphrasis for *ἔδύνατο.* *Στρατηγία* signifies *a manœuvre, a piece of generalship.* *Δύνασθαι* is used in the same sense as here by Aristophanes, Plut. 843.—*Ἀποδράναι.* Comp. i. 4. 8.—*Καὶ τοῦτο.* Supply *κατά:* *And in this they were not disappointed.* Comp. i. 3. 10.

§ 14. *Ἀμφὶ δεῖλην.* Supply *πρωτάν.* Comp. i. 8. 8.—*Καὶ τῶν τε.* Comp. i. 10. 9.—*Ἐθώρακίστο.* *Put on his armour.* Θώραξ, “lorica,” “cataphracta,” was a covering not only for the chest, but for the entire body, formed of thin plates of copper, or iron, lapping one over another, in such manner as to resemble the scales of serpents, or fishes. Comp. Brison. iii. 12. 35. Horses were also covered with similar armour, as we learn from Curtius, iii. 11. iv. 9.

§ 15. *Ἐν φόδε.* Comp. i. 8. 12. i. 10. 10.

Καὶ γὰρ καί. *For smoke also appeared, &c.* The second καὶ, which is omitted in some mss. connects *καπνός* with *ὑποζύγια.*

§ 16. *Ἀπειρκότας.* *Suffering from fatigue.* Comp. Cyrop. viii. 6. 9. Leunclavius translates, “*quod norat milites tantum non animos despondisse.*”—*Καὶ ὄψε ἦν.* Xenophon expresses this more fully, Cyneg. vi. 25. *καὶ ὡς ὄψε ἥθη τῆς ἡμέρας.* Comp. Hist. Gr. ii. 1. 14. Thus Livy, vii. 8. “*serum erat diei.*”—*Ἐνθύεον.* Suidas, *κατ' εὐθεῖαν.*—*Eis τὰς ἔγγυτάτω.* *Went with the van-guard into quarters in the nearest villages.*

§ 17. *Ομοιῷ τρόπῳ τινὶ.* *With some kind of regularity.*—*Ξεκαίοις*

προσιούστες. Coming up when it was dark. Adjectives marking a time, and derived from substantives, or adverbs, are used in place of adverbs, and agree with the subject of the proposition. Thus in Homer, Il. A. 423. Ζεύς χθίζος, for χθές. So πρώιος for πρώτη, Herod. viii. 130. In like manner the Latins say “hesternus,” “vespertinus,” &c.—*Κραυγὴ ἐνοίουν.* Comp. Cyrop. iii. 1. 6.—Οἱ μὲν ἐγγύτατα. *Those of the enemies stationed nearest.* Here τῶν πολεμίων depends upon οἱ μὲν, and not upon ἐγγύτατα, as some suppose. See Schneider's note.

§ 18. Τῇ ὑστεραίᾳ. Supply ἡμέρᾳ. Comp. Cyrop. ii. 3. 1. This is otherwise expressed c. 3. § 25. εἰς τὴν ὑστεραίαν.

§ 20. Τῶν τότε. *Of the heralds living at that time—the best herald of his time.* Comp. c. 5. § 11.—Τοῦτον. This is redundant. Comp. ii. 4. 7. Cyrop. i. 3. 2. i. 3. 15. ii. 2. 6. The same pleonasm occurs sometimes in Latin. Comp. Livy, i. 19. i. 58.—Ος ἀν τὸν ἀφίετα. A shrewd contrivance of Clearchus, to appease the consternation and tumult which had arisen in the Grecian camp. He feigns that it was an ass, which straying from the baggage, and entering the soldiers' quarters, had caused this terror among the troops. He therefore commands the herald to proclaim, that the generals give notice, that whosoever will inform against the person who suffers an ass to stray into the soldiers' quarters, shall receive a talent of silver as a reward. Comp. Polyænus, iii. 9. 4.—Εἰς τὰ ὅπλα. *Into the quarters of the heavy armed troops.* Comp. c. 4. § 15.

§ 21. Αὕτη δὲ ὥρη. Phavorinus: “Ορόπος δὲ πρὸ τοῦ λυκανγοῦς καιρὸς, ἐν φετὶ λυχνῷ δύναται τις χρῆσθαι. Τὸ λυκανγὲς means the morning twilight.—Εἰς τάξιν τὰ ὅπλα: *To stand to their arms, in the same order in which they stood when the battle was fought.* Comp. § 8.

CHAP. III. The king, terrified at the sudden arrival of the Greeks, sends ambassadors to treat about peace.—The Greeks ingeniously and boldly answer that they prefer war, unless they are supplied with food; and are therefore, at the king's command, in the interim of the negotiation, led to villages abounding in provisions.—Three days afterwards Tissaphernes is sent by the king to ask them why they had borne arms against him.—Clearchus returns a true and sufficient answer, which Tissaphernes carries to the king, and in three days makes a treaty with the Greeks on these conditions: that the Persians shall faithfully lead back the Greeks to their own country, supplying them with provisions; and that the Greeks shall either buy their provisions, or procure them unpurchased without detriment to the territory.

§ 1. Ο δὲ δὴ ἔγραψα. Comp. c. 5. § 10.

Πέμπων. Supply κήρυκας, or ἀγγέλους. Comp. c. 1. § 7. The Latins use the verb “mittere” in the same manner.

§ 2. Οἱ προφύλακες. *The out-guards.* Comp. c. 4. § 15.

§ 3. Καὶ τοῖς ἄλλοις. *And ordered the other generals to do the*

same. *Φράζειν* occurs also in the same sense, Hist. Gr. i. 1. 7. i. 2. 24. Comp. Aristoph. Pax 98. Thucyd. iii. 15.

§ 4. *Tά τε παρὰ βασιλέως.* Supply *δόγματα*, or *δεδογμένα*. Comp. § 7.

§ 6. **Ωι καὶ δῆλον.* *From which too it was apparent, &c.* Comp. c. 2. § 14. seq.—*Ἄξοντιν.* For this transition to the future indicative see Matth. Gr. Gr. § 523. 1.

§ 7. *Αὐτοῖς τοῖς.* Supply *μόνοις*: *for those only going to and returning from the king.* Comp. Thucyd. iv. 118.—*Τὰ παρ' ὑμῶν.* Supply *δόγματα*, or *δεδογμένα*. Comp. § 4.

§ 8. *Καὶ ἐδόκει.* *And the council were of opinion, &c.*—*Καθ' ἡσυχίαν.* *Peaceably.*

§ 9. *Διατρίψω.* Comp. i. 5. 9. Cyrop. iii. 3. 25.

§ 10. *Ἐν ταξει.* *In battle array.*

Τοὺς δὲ καί. For *ἄλλους δέ.* Comp. Cyrop. iv. 5. 46.

§ 11. *Ἡν Κλέαρχον καταμαθεῖν.* For *ἥν καταμαθεῖν ὡς Κλέαρχος, &c.* Comp. i. 8. 21. *Ælian*, V. H. viii. 13.—*Καὶ εἰ τις.* *And if any of those, who had been appointed to the work, seemed to him to loiter, he would select from the loiterers a fit object for punishment, and beat him with his stick.* *Tis*, as already observed, implies a plurality. This passage has been variously altered and explained by commentators. Hutchinson and some others for *ἔπαισεν ἄν* read *ἔπαισεν ἄν*, i. e. in Spelman's translation, "he displaced him, and substituted a proper person in his room." Larcher reads, from conjecture, *ἐκλεγόμενος τόπον ἐπιτίθειον, ἔπαισεν αὐτὸν*, which he thus translates: *S'il voyoit quelqu'un de ceux qu'il avoit chargé de la construction de ces ponts, se conduire avec nonchalance et choisir un lieu commode pour mettre le pied, il le frappoit de son bâton, et le prenant par le main, il le forçoit d'entrer avec lui dans la boue.* Porson renders *ἔπαισεν ἄν*, "verberare solebat." Comp. i. 5. 2. Brunck on Sophocli. Philoct. 290.—*Μὴ οὐ.* For these particles constructed with an infinitive see Viger, vii. § 12. 6.

§ 13. *Ἡν ὥρα οἴα.* Xenophon often uses *οἴος* in the sense of the Latin "idoneus." Comp. Mem. i. 4. 6. Arrian thus writes concerning the canals of the Euphrates, vii. 7. *Ο δέ Εὐφράτης μετέωρος τε ἔει καὶ ἴσοχειλῆς πανταχῇ τῇ γῇ, καὶ διώρυχές τε πολλαὶ απ' αὐτοῦ πεποίηται, αἱ μὲν ἀέναιαι, ἀφ' ᾧ ὑδρεύονται οἱ παρ' ἕκάτερα φύκισμένοις τὰς δέ καὶ πρὸς καιρὸν ποιοῦνται, ὅποτε σφίσιν ὑδατος ἐνδέσεις ἔχου, εἰς τὸ ἐπάρδειν τὴν χώραν, οὐ γὰρ ὑεται τὸ πολὺ ἡ γῆ αὐτῇ ἐξ οὐρανοῦ, κ. τ. λ.* Comp. i. 7. 15. Plin. N. H. vi. 26.

§ 14. *Οἶνος φοινικῶν.* Comp. i. 5. 10.

§ 15. *Οἶνος μέν.* For *τοιαῦται μὲν οἴας, &c.* The same ellipsis occurs in the Memorables, ii. 9. 3. *Οὐ γὰρ ἡν οἴος, &c.*—*Η δέ ὅψις.* Comp. Diodorus, ii. 53. Theophrast. H. P. ii. 8. Plin. N. H. xxxiii. 4.

Καὶ ἡν καὶ παρὰ πότον. So Herod. ii. 121. *παρὰ τὸν πόσιν*, "inter potandum," *while drinking, in drinking.* Comp. Matth. Gr. Gr. § 588. β. *Πότος*, in this signification, is sometimes improperly ac-

cented on the final.—*Ἡδὺ μέν.* Supply *χρῆμα*, or *τράγημα*. Comp. Diosc. i. 148.

§ 16. *Τὸν ἄγκεφαλον.* This is usually translated *the pith of the palm-tree*. Comp. Plin. N. H. xiii. 9. Theophrast. H. P. ii. 8. Modern travellers say it is a large *bud*, resembling a cabbage, on the top of the palm-tree.

§ 18. *Καὶ ἐπεῖ.* Comp. i. 10. 9.—*Εἰς πολλά.* The common edd. have, *εἰς πολλὰ κακὰ καὶ ἀμήχανα πεπτωκότας*. See Oudendorp on Th. Magister, pp. 21. 394. and comp. Brunck on Aristoph. Nub. 1332.—*Εὐρημα ἐποιησάμην.* *I considered it as a piece of good luck.* *Εὐρημα* signifies *anything found accidentally, an unexpected gain.* Comp. Anab. vii. 3. 6. Eurip. Med. 553. Philostr. Apoll. v. 1. 13.

Οἶμαι γὰρ, οὐκ ἀν. *For I think there will be no want of gratitude towards me, either on your part, or on the part of all Greece.* *Ἄχαριστων μοι ἔχειν* is put for *ἄχαριστόν μοι εἶναι*. Comp. i. 9. 18. For the phrase *οὗτε πρὸς ὑμῶν* see Viger, ix. § 8. 5. Æschin. Dial. ii. 29. and 30. iii. 2.

§ 19. *Ἄλλὰ δύλασα.* Comp. i. 10. 7.

§ 20. *Βουλεύσασθαι.* *To take into consideration.* The aorist sometimes has the force of the future. Comp. i. 2. 2. Hesiod. *Ἐργ. 334.*—*Μετρίως.* *With moderation, with temper.*

§ 21. *Πρὸς ταῦτα.* *Hereupon the Greeks, having withdrawn deliberated, &c.—Κλέαρχος δὲ ἐλεγεν.* *Clearchus delivered their answer.*

§ 22. *Ἐν δεινῷ.* The more usual expression is *ἐν τοῖς δεινοῖς*, i. e. *ἐν τοῖς κινδύνοις.* Comp. c. 6. § 7.—*Ηὐσχίνθημεν καὶ θεούς.* *We had such regard both for gods and men as not to desert him.*—*Ἐν ποιεῖν.* For *εἰν ποιεῖσθαι*. Comp. Cyrop. i. 6. 37. Matth. Gr. Gr. § 532. a.

§ 23. *Τέθηηκεν.* Comp. c. i. § 3.—*Οὐτε ἀντιποιούμεθα.* Comp. c. 1. § 11.—*Χάραν κακῶς ποιεῖν.* Comp. c. 5. § 5.—*Σὺν τοῖς θεοῖς.* *With the help of the gods.* Σὺν θεῷ, Cyrop. iii. 1. 15. Comp. Matth. Gr. Gr. p. 1005.

§ 24. *Μενόντων.* Att. for *μενέτωσαν*. *Σο καινόντων* for *καινέτωσαν*. Cyrop. iv. 2. 24. and *ἄγοντων* for *ἄγέτωσαν*, Cyrop. v. 3. 39. Comp. i. 4. 8.

§ 25. *Εἰς τὴν ὑστεραίαν.* Comp. c. 2. § 18.—*Οὐκ ἀξιον.* *It was not becoming of the king.* *Ἀξιον* for *πρέπον*, in the same manner as “*dignum*” is sometimes used by the Latins. See Cortius on Sallust, Jug. c. 21.

§ 26. *Ἡ μήν.* *Assuredly:* a formula of asseveration used parenthetically, sometimes with an indicative, and sometimes, as here, with an infinitive.

§ 27. *Διὰ φιλίας.* Comp. i. 3. 19.

§ 28. *Ταῦτα ἔδοξε.* *These conditions were agreed upon.*—*Καὶ δεξιὰς ἔδοσαν.* Comp. i. 6. 6. ii. 4. 1. ii. 5. 3.

§ 29. *Ὄς βασιλέα.* Comp. i. 2. 4. ii. 6. 1.

CHAP. IV. Whilst the Greeks are in expectation of Tissaphernes, who was gone to the king on his own affairs, they form suspicions of the sincerity of Ariæus.—On the arrival therefore of Tissaphernes with his troops to conduct their march, the Greeks, suspecting him also of insincerity, begin to march and encamp apart.—Their route is described, from its outset at the wall of Media, not far from Babylon.—The cowardice and pretended snares of the Persians are noted, and the king's brother is terrified at the appearance of the multitude of the Greek forces.

§ 1. Δεξιάς φέροντες. *Bringing assurances from the king.* Comp. ii. 6. 6.—Μὴ μνησικάκησεν. *That the king would not remember to their disadvantage,* &c. Comp. Matth. Gr. Gr. § 368. a.

§ 2. Ἐνδῆλοι. “Ἐνδῆλος is more significant than δῆλος, like which it is constructed with a participle. Comp. c. 6. § 23. i. 2. 11. Thucyd. ii. 64. Matth. Gr. Gr. § 296.—Οἱ περὶ τὸν Ἀριαῖον. *Ariæus and his followers.* So οἱ περὶ Πλειστρατοῦ, Herod. i. 62. Comp. Mem. i. 1. 18. iii. 5. 10. Thucyd. viii. 105. Matth. Gr. Gr. § 583. c. 1. Viger. i. § 5.

§ 3. Τί μένομεν; i. e. διὰ τί.—Ημᾶς ἀπόλεσαι. *Would deem it of the highest importance, i. e. would wish above all things, to destroy us.* Comp. i. 9. 7. i. 9. 16. Cyrop. v. 3. 19. viii. 1. 26.

Ημᾶς ἵναγεται. *Seduces us to stay on account of the dispersion of his army.* Comp. c. 1. § 18. In like manner the Latins say “ducere” for “eludere moras nectendo.”—Οὐκ ἔστιν ὅπως οὐκ. *It is not to be imagined that,* &c.

§ 4. Ἐκὼν γε βουλήσεται. *Will consent willingly at least.* ‘Ἐκὼν is elegantly pleonastic. Thus in Homer, Il. Γ. 66. ἐκὼν οὐκ ἀν τις ἔδοιτο: where ἐκὼν is translated “suo arbitrio” by Clarke. The Attic writers often join words of similar signification. Comp. Hist. Gr. iv. 1. 11. Pausan. ii. 32. ix. 32.—Ἐπὶ ταῖς θύραις. *At his very gates.* These words have sometimes a different meaning. Comp. i. 9. 3. Cyrop. viii. 1. 33.—Καταγελάσαντες. Comp. i. 9. 13.

§ 5. Ἔπειτα. *Moreover, in the first place, &c.*—Οὐδὲ ὅπόθεν. For οὐδὲ ἔσται οὐδέν, or τὶ οὐδέν, or οὐδὲτις πιρέζει τόπον, οὐδέν. The noun or pronoun to which a relative refers, is often wanting, if the former be either a general word, or one which may be easily supplied from the context. Comp. Cyrop. iii. 1. 29. iv. 5. 49. Matth. Gr. Gr. § 482.—Ἄλλοι δέ. *And in the second place.*

§ 6. Οὐ μὲν δῆ. *Nor yet indeed.*—Πλειστον ἀξιοῖ. *Very efficient.*

§ 7. Ἐγώ μὲν οὖν. Constr. ἐγώ μὲν οὖν οὐκ οἶδα διότι δει τὸν βασιλέα, &c. Comp. Aristoph. Plut. 19. Αὐτὸν is redundant. Comp. ii. 2. 20. Cyrop. i. 3. 15. Pausan. i. 24. Thucyd. vi. 93. Matth. Gr. Gr. § 472.—Δεξιάν δοῦναι. Comp. c. 3. § 28.

§ 8. Ἐν δὲ τούτῳ. Comp. i. 8. 12. i. 10. 6.—Ὕπε δέ.—This refers to Orontas, and not to Tissaphernes. See Wesseling on Diodorus, xiv. 26.—Τὴν θυγατέρα. Her name was Rhodogune, (Ροδογούνη), according to Plutarch, Artax. c. 27.

§ 10. Ὅφορῶντες τούτους. Comp. § 2.

Ἐκάστοτε. Ἀπὸ τοῦ δέ. Suidas. Αἱ, καὶ καθ' ἡμέραν. Pha-torinus.—Ἐφυλάττοντο. *Were on their guard against each other.* Comp. c. 1. § 19. Cyrop. iv. 4. 2.

§ 11. Ἐν τοῦ αὐτοῦ. Supply τόπον.

§ 12. Μηδίας. Comp. i. 7. 15.—Καὶ παρῆλθον. *And passed to the other side of it.*—Πλίνθοις ὄπταις. “Lateribus coctis.” Plin. N. H. ii. 56. Comp. Herodian, vii. 5. They sometimes made use of bricks, not baked, but merely hardened in the sun, which are called πλίνθοι ὥμαι by Pausanias, viii. 8. —Ἐν δοράλγῳ. Comp. Herod. i. 179. Plin. N. H. xxxv. 15. Curtius, v. 1. Justin, i. 2.

§ 13. Αὗται δὲ ἡσαν. *And these canals were supplied with water from the river Tigris.*—Ἐπὶ τὰς μελίνας. For watering pannic fields. Comp. i. 2. 22. Colum. ii. 9.—Σιτάκη. Supposed to be *Old Bagdad*.

§ 14. Δασέος δένδρων. The adjective δασής is more usually constructed with a dative. Comp. Anab. iv. 8. 1. vi. 4. 3.—Οἱ δὲ βάρβαροι. *And the barbarians encamped after having crossed the Tigris; nor yet indeed were they visible to our army.*—Οὐ μέντοιγε. Comp. Cyrop. i. 4. 10.

§ 15. Πρὸ τῶν ὅπλων. *Before, or in front of the camp.* Comp. c. 2. § 20.—Τοὺς φροφύλακας. *The guard stationed πρὸ τοῦ στρατοπέδου.* Comp. c. 3. § 2.—Καὶ ταῦτα. The same as καὶ περ, although. It is more frequently rendered *and that, especially*.

§ 16. Φυλάττεσθαι. Comp. § 10.—Εστι δέ. The particle δέ here is used for γάρ.

§ 19. Ως οὐκ ἀκόλουθα. *That the design of making an attack and breaking down the bridge were not consistent.*

§ 22. Ὑποπέμψαεν. *Had sent with evil intent.* So Suidas explains it. Comp. Thucyd. iv. 46. This verb properly signifies *to send privately, or as a spy.*—Ἐν τῇ νήσῳ. Comp. Polyænus, ii. 2. 4. Ἀποστροφή. *A place of refuge.* Comp. Mem. ii. 9. 5. Cyrop. v. 2. 11.

§ 24. Ως οἶν τε. *With the greatest possible precaution.*—Διαβανόντων. *As they went across.* Comp. Math. Gr. § 556. obs. 3.—Ωιχέρο ἀπελαύνων. *Rode off immediately.* Comp. Cyrop. c. 6. § 3. ii. 2. 1. Herod. iv. 145. Longinus, xvi. 2. Viger, vi. § 2. 14.

§ 25. Φύσκον. Now called *Odoan*, or *Odorneh*.

§ 26. Εἰς δύο. *Two abreast.* Hutchinson fills up the ellipsis thus: τοῖς ἑαυτοῦ εἰς δύο τεταγμένοις. Comp. i. 2. 15. Cyrop. ii. 3. 21. Polyænus, ii. 1. 24. and Seager on Viger, ix. § 2. 14.

“Οσοι δ' ἀν χρόνον. Math. Gr. Gr. § 521. p. 890. remarks on this passage, that the subjunctive ἐπιστῆ is the correct reading, so long as it is a general proposition containing a remark which is still applicable; but if it be uttered merely in reference to that particular march of Clearchus, the reading of other mss. ἐπιστήσει, (sc. ἑαυτό,) would be more correct.—Τὸ ἡγούμενον. Supply μέρος: *the van.*

§ 28. Ὅνομα Καναί. More fully above, § 26. Καναί is now called *Senn*.

CHAP. V. Having halted three days at the river Zabatus, the Greeks become confirmed in their suspicions against the good faith of the Persians; and Clearchus, in a conference with Tissaphernes, uses his utmost efforts to bring matters to a more amicable footing.—Tissaphernes replies with great civility, so that Clearchus, moved by his discourse, returns to him with four other generals and twenty colonels, in order to be apprized of the persons who by calumnies endeavoured to excite animosity between the two nations.—The Greek generals are made prisoners, and the colonels and others, who had accompanied them, are put to the sword.—Ariæus then comes with his attendants to the Grecian camp, and in the name of the king demands a surrender of their arms.—Cleanor, justly incensed, returns a contumelious answer.

§ 1. Τὸ εὖρος. Comp. Math. Gr. Gr. § 425. b.

§ 2. Καὶ ἐπεμψε. *He accordingly sent, &c.* Comp. i. 10. 9. i. 10. 15.

§ 3. Ὁρκοὺς γεγενημένους. Comp. c. 3. § 28.—Φυλαττόμενον. Comp. § 10. and 16.

§ 4. Ἡμᾶς κακῶς ποιεῖν. See next note.

§ 5. Καὶ γάρ οἶδα. *For I have already known men, who, some through the calumny of traducers, and some through their own suspicions, inspired with a dread of each other, anxious to anticipate their adversaries, before they should receive an injury, have inflicted irreparable evils on those, who neither intended nor wished any such thing.* Comp. § 21. Matth. Gr. Gr. § 632. 6. Similar to this is a sentiment of Cicero, Offic. i. 7. 9. *Atque illæ quidem injuriæ, quæ nocendi causa de industria inferuntur, sæpe a metu profiscuntur: cum is, qui nocere alteri cogitat, timet ne, nisi id fecerit, ipse aliquo afficiatur incommodo.*—Ἐποίησαν ἀνήκεστα. The verbs ποιεῖν, ἐργάζειν, &c. signifying to do injury are constructed with two accusatives. Comp. § 10. Cyrop. iii. 2. 15. Thucyd. iii. 56. They are sometimes constructed with one accusative and the adverb εὖ, or κακῶς. Comp. c. 3. § 23. c. 4. § 22. Sophocl. Aj. 1154. Εὑρεγετεῖν and κακουργεῖν are used in the same manner. Comp. Cyrop. i. 6. 29. Mem. ii. 1. 19. Math. Gr. Gr. § 415.—Μέλλοντας. Phavorinus: Μελλήσω, σπουδάσω. Comp. Thucyd. ii. 71. where ἔμελλε δηστεῖν is rendered “parabat vastare.”

§ 6. Ἀγνωμοσύνας. Hutchinson explains this by “simultates,” “indignitates ex errore natae.” Comp. Herod. ii. 172. where ἀγνωμοσύνη is opposed to σοφίη.—Μάλιστα ἀν πανεοθα. Σο μάλιστα ἀν ποιεῖν, i. e. “posse efficere” or “effecturum,” &c. Cyrop. i. 6. 18. Comp. § 13.—Ως στὸ ἡμίν. *That you distrust us without cause.*

§ 7. Οἱ θεῶν ὄρκοι. Comp. c. 4. § 1.—Σύνοιδεν αἴτῳ. Comp. i. 3. 10. Eurip. Orest. 390. Aristoph. Vesp. 999. Matth. Gr. Gr. § 548. p. 947.—Παρημεληκώς. Verbs signifying to concern one's self about anything, to neglect, be careful, &c. are followed by a genitive. Comp. i. 3. 11. Cyrop. i. 2. 2. Mem. ii. 5. 7. Matth. Gr. Gr. § 348.

Τὸν γὰρ θεῶν. Comp. Psalm cxxxix. 7. seq.—Φεύγων ἀποφύγοις. Aristoph. Ach. 178. Δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας. Comp. Nub. 167. Porson on Eurip. Phœn. 1231. observes that in these passages the simple verb expresses the *effort*, the compound the *effect*. Add. Homer, Il. x. 81. Herod. iv. 132.

Πάντη γὰρ πάντα. Paronomasia. Comp. Quintil. Inst. Orat. ix. 3. “Υποχος is constructed with a genitive in Æschylus, Pers. 25. Comp. Cic. de N. D. ii. 39.

§ 9. Φοιβερότατος. Supply χρῆμα. Comp. c. 3. § 16.

§ 10. Εἰ δὲ δῆ. *If then we should be even so mad as to kill you, &c.* Comp. c. 3. § 1.—“Ἀλλο τι ἀν. For τι ἀλλο ἀν ποιῶμεν. Comp. Cyrop. i. 4. 8. iii. 2. 8. Viger, iii. § 11. &c. seq.—Τὸν μέγιστον ἔφεδρον. *The most powerful avenger.* In combats of gladiators an ἔφεδρος was one kept in reserve to take the place of a person disabled. In the public games, one who took up the conqueror. Comp. Triclin. on Sophocl. Aj. 615. and Robinson's Ant. Gr. iii. 21.—Εἴ σέ τι κακόν. Comp. § 5.

§ 11. Τὸν τότε. Supply ὄντων, or γενομένων. Comp. c. 2. § 20. Æschines, Dial. i. 8.

Ταύτην. This is redundant. Comp. c. 2. § 20.

§ 12. Ἀλλὰ μήν. Comp. i. 9. 18. Here is an instance of anacoluthon. Comp. i. 5. 14. and Elmsley on Eurip. Med. 1035. Leunclavus writes ἀλλὰ μήν ἐρώ γε καὶ, &c. Weiske and Schneider enclose ἐρώ γὰρ . . . εἶναι in parentheses.

§ 13. Οὐς ἐλπίω ἀν. Thus below, ἀ οἷμα ἀν παῖσαι. Comp. § 6.

§ 14. Ἀλλὰ μήν ἐν γε. Comp. i. 9. 18. Hoogeveen, vii. 3.—“Ην ἀν ἔχομεν. Χάριν ἔχειν signifies *to deem as a favour; entertain thanks for; be thankful.* Comp. i. 4. 15.

§ 15. Τὸ σὲ ἡμῖν ἀποτεῖν. *The circumstance that you should distrust us.* Comp. i. 5. 9.—“Ωστε καὶ ἡδιστα. *So that I would most willingly know the name of that person, who is so powerful an orator, as, &c.—Δεινὸς λέγειν. So δεινὸς ῥήτορες, Longinus, xv. 6.*

‘Απημειφθη. Attic for ἀπεμειφθη. The latter is found in some MSS.

§ 16. Δοκεῖς. This is the reading of Porson. Comp. Dawes, Misc. Crit. pp. 79. 80. Former edd. have δοκῆς.

§ 17. Ὀπλίσεως. *Of armour.* Comp. Cyrop. ii. 1. 6. ii. 3. 8. This is usually rendered “armatorum,” as if it were put for ὄπλιτῶν, like ὄπλα, c. 2. § 4. and “armatura” for “armati.” In such case πεζῶν should be taken in the sense of ψιλῶν, *light infantry*, as in Anab. iii. 3. 7.

§ 18. Εἰσὶ δὲ αὐτῶν. Supply τινές. Comp. i. 5. 7.

§ 19. Εἰ δὲ ἐν πᾶσι. *But even though we are defeated in all these, yet fire at least, &c.* Comp. Cyrop. i. 3. 6. viii. 6. 18. Herod. iv. 120. Λιμὸν ὑμῖν ἀνταρτεῖσαι. For this figurative mode of expression see Demetrius Phal. on Elocution, § 78. and Quintil. Inst. Orat. viii. 6.—‘Αγαθοί. The words εἰς πόλεμον are added i. 9. 14.—“Αν δύνασθε.

Thus Porson, who pronounces the former reading, *ἀν δύνησθε*, a solecism.

§ 20. Πῶς οὖν ἀν. *How then can it be, that possessing, as we do, so many ways, &c.* The word *τρόπον* immediately after is used in the same sense as *πόρους*. “Επειτα. “Tamen,” yet. Comp. Cyrop. v. 5. 12. Koen on Gregor. de Dial. p. 61.—Πρὸς θεῶν. *Impious in the sight of the gods, disgraceful in the sight of men.* Comp. i. 6. 6. Thus in Thucyd. i. 71. Οὗτε πρὸς θεῶν τῶν ὄρκιον, οὔτε πρὸς ἀνθρώπων τῶν αἰσθανομένων. Dr. Kennedy, late Fellow of Trinity College, Dublin, in his excellent edition of Homer, A. 339. translates this: *in contempt of the gods, to the detriment of men.* See Matth. Gr. Gr. § 590.

§ 21. Παντάπαιοι δέ. *It is altogether the part of men who are destitute of means, &c.* Here is an irregularity of construction, which grammarians call anacoluthon; for in place of *οἵτινες ἔθελονται*, the regular language would be *τὸ δύναται*. Comp. Thuc. iv. 18. Matth. Gr. Gr. § 316. d. § 632. 6.

§ 22. Ἐξόν. “Cum liceat:” *when it is in our power.* The participles of impersonal verbs are thus frequently used in the nominative absolute. Comp. c. 6. § 6. Eurip. Iphig. T. 694. Herod. v. 49. Thuc. i. 120. 125. Matth. Gr. Gr. § 564.—Ο ἐμὸς ἔρως. *My desire.* On this depends not only *τοῦ . . . γενέσθαι*, but also *καταβῆναι*. Τούτῳ depends on *ἰσχυρόν*: *supported by the same troops from my kindness to them.*—Τοῦ τοῖς Ἑλλήσιν. *Of my gaining the confidence of the Greeks.* Πιστὸν is used here in a passive sense, *πιστὸν γενέσθαι* being equivalent to *πιστεύεσθαι*.

§ 23. Οὐσα δέ. *But as to the many things in which you will be serviceable to me, &c.* Τὴν μὲν γύρον. “It is the prerogative of the king to wear an upright turban on his head; but with your assistance, possibly another may, with some confidence, wear it in his heart.” Spelman. Schneider gives the following as the meaning of Tissaphernes: “Quodsi regi soli tiaram rectam gerere licet, ego vero vobis adjuvantibus animum erectum gerere non minus potero.” Comp. Cyrop. viii. 3. 13. Lucian, Nav. 30. Josephus, A. J. xx. 3. Nepos, Conon, c. 3. seq.

§ 24. Ἐφη. Redundant, as in the Cyrop. i. 4. 19.

§ 25. Ἐν τῷ ἐμφανεῖ. *In a public manner.* Comp. i. 3. 21. Polyzenus, vii. 18.

§ 27. Δῆλός τε ἦν. *It was manifest that he supposed himself placed on a friendly footing with Tissaphernes.* This, as Weiske observes, has been incorrectly rendered by the Latin translators: “amico esse animo adversus Tissaphernem.” Thus also Spelman: “It was evident that he entertained very friendly thoughts of Tissaphernes.” Comp. c. 6. § 21. i. 5. 9.—Τῶν Ἑλλήνων. Supply the preposition *ἐκ*. Comp. i. 7. 13.

§ 28. Υπάρπτενε δέ. Comp. c. i. § 5. i. 5. 11. seq.

§ 29. Ἀπαν τὸ στράτευμα. *That the whole army should be well dis-*

posed towards himself. Thucyd. iii. 25. uses a similar expression. *Καὶ οἱ μὲν Μυτιληναῖοι ἔθάροντο τε, καὶ πρὸς τοὺς Ἀθηναίους ἤσσον εἶχον τὴν γνώμην ὥστε ἔμβαίνειν.*

§ 30. *Ισχυρῶς.* Comp. i. 7. 15.

§ 31. *Ἐπεὶ δὲ ἡσαν.* Comp. c. 3. § 4.—*Εἶσω.* *Εἰς τὴν σκηνὴν,* Diodorus, xiv. 26.—*Ἐπὶ θύραις ἔμενον.* *Πρὸς τὰς θύρας διέτριβον,* Diodorus, *ibid.*

§ 32. *Απὸ τοῦ αὐτοῦ σημείου.* This was a purple standard raised above the tent of Tissaphernes. Comp. Diodorus, xiv. 26.—*Ωτινι ἐντυγχάνοιεν.* *Whomsoever they could meet.* Comp. c. 6. § 13. Thucyd. vi. 29. Matth. Gr. Gr. § 527.

§ 33. *Πρὶν ἡκε.* The particle *πρὶν* with past real actions takes an indicative imperfect, or aorist. Comp. Sophocl. OEd. T. 775. Matth. Gr. Gr. § 522. 2.

§ 35. *Αριαῖος δέ.* Supply *μόνον.* Comp. i. 3. 14. i. 4. 18. The same ellipsis, as Hutchinson observes, ought to be supplied in Peter, i. 3. 21. and 1 Corinth. xv. 10. Comp. Luke, xxiv. 19.

§ 37. *Φυλαττόμενοι.* Comp. c. 4. § 10.—*Τὰ περὶ Προξένου.* Supply *γιγνόμενα, ορ δεδογμένα.* Comp. c. 4. § 7.

§ 38. *Εἰς ἐπήκοον.* Supply *τόπον: in a place within hearing.* This is otherwise expressed in the Cyropædia, iv. 3. 2. *Ὄπου ἔμελλεν ἡ ἔξακούσθαι τὰ λεγόμενα.* Comp. Cyrop. iii. 3. 1. iv. 4. 3.—*Καὶ τεθνῆκε.* *For he is dead.* Comp. Sturz's Lexicon, καὶ, no. 13.—*Τοῦ ἔκεινον δούλου.* Comp. i. 9. 29.

§ 39. *Ἀπεκρίναντο οἱ Ἑλλῆρες.* Comp. c. 3. § 21.—*Οὐκ αἰσχύνεσθε.* Comp. c. 3. § 22.—*Ἡμῖν.* This does not belong to *ὅμοσαντες*, but to *τοὺς αὐτούς*. Weiske would therefore read *τοὺς αὐτοὺς ἡμῖν.*—*Νομεῖν.* For this future see Dr. Stocker's Herodotus, vi. 17. and Matth. Gr. Gr. § 181. c.—*Σὺν Τισσαφέρει.* *Conspiring with Tissaphernes.*—*Ως ἀπολωλέκατε.* The particle *ως* in this place is equivalent to the Latin "postquam:" *After, or as soon as, you have destroyed the very men, to whom you swore fidelity, having abandoned us too who remain, you come leagued with our enemies against us.* Comp. Cyrop. ii. 4. 10. Zeune and Weiske read *ως*, "sic," "ita." Larcher and Porson think it should be expunged. Weiske suspects the words, *τοὺς ἄλλους ἡμᾶς προδεδωκότες.*

CHAP. VI. The character of each of the five generals is described; that of Clearchus more at length, as of a man not less skilful in war, than devoted to its pursuits; of Proxenus, as a commander too gentle and mild; of Menon, as a perfidious wicked man, who for the sake of gain would perpetrate and suffer the most shameful acts. The other two, Agias and Socrates, are of less note.

§ 1. *Ως βασιλέα.* Comp. i. 2. 4.—*Ομολογουμένως.* Comp. i. 9. 1.

§ 2. *Παρέμεινεν.* *He continued in his allegiance to Sparta.* This is generally translated "apud suos constanter mansit." Spelman

says, "continued in the *service* of his country." Comp. Hist. Gr. i. 1. 25. i. 1. 36. i. 3. 10. i. 3. 15.—Τὴν αὐτοῦ πόλιν. *His fellow-citizens*, the Lacedæmonians. Phavorinus: Πόλις, καὶ ὁ τόπος, καὶ οἱ κατοικοῦντες.—Τοῖς Ἐλληνας. The inhabitants of Chersonesus. Comp. i. 3. 4.—Ὦς ἐδύνατο. *As he could.* "Maxima dedita opera." Weiske. But the Greek of this would be ὡς μάλιστα ἐδύνατο. Spelman renders it, "by some means or other."—Τοῖς ὑπὲρ Χερρόνησου. Supply οἰκούσιν. Comp. i. 1. 9.

§ 3. Μεταγνόντες πως. *Having for some reason changed their mind.*—Οἱ Ἐφόροι. The Lacedæmonian magistrates were invested with the high power of committing even their kings to prison. Comp. C. Neps, Pausan. c. 3.—Ἐξ Ἰσθμοῦ. From the Isthmus of Corinth.—Ὦιχτο πλέων. Comp. c. 4. § 24.

§ 4. Ὑπὸ τῶν τελῶν. *By the magistracy.* The magistrates of the Lacedæmonians only are so called. Comp. Thucyd. i. 58. iv. 86. Magistrates are called οἱ ἐν τελει, *those in office*, by Herod. iii. 18. ix. 106. Thucyd. v. 27. Comp. Sophocl. Ant. 67.

Φυράς. Comp. i. 1. 9. i. 3. 3. seq. Diodorus, xiv. 13. Polyænus, ii. 2. 7. Plutarch, Artax. c. 6.—Καὶ ὅποιοις μὲν λόγοις. *And by what means he gained the confidence of Cyrus.* Schneider refers ἔπεισε to the obtaining of the money; and adds: "Pecuniam quibus usibus petierit Clearchus, et subministravit Cyrus, satis manifesta oratione exposuit Xenophon, i. 1. 9."

§ 5. Ἐφέρε καὶ ἤγειν αὐτούς. *Plundered and laid waste their country.* The former verb signifies to *carry off* inanimate things, the latter to *drive away* slaves and cattle. The Latins use "agere et ferre" in the same sense. Comp. Livy, xxii. 3. Similar to this is the following from Virgil, Æn. ii. 374. "alii rapiunt incensa feruntque Pergama."

§ 6. Ἐξόν. *When he could.* Comp. c. 5. § 22.

§ 7. Ἀγων. Supply στράτευμα.—Ἐν τοῖς δεινοῖς. *In dangers.* Comp. c. 3. § 22. Thucyd. i. 70.

§ 8. Ὡς δυνατόν. *In as great a degree as might be expected from such a disposition as he possessed.*

Ὦς τις καὶ ἄλλος. Comp. i. 3. 15. Matth. Gr. Gr. § 616. e.—Ἐμποιῆται. *To impress upon all present that they should be obedient, &c.*

§ 9. Ἐκ τοῦ χαλεπός. *In consequence of his being morose.* Comp. Thucyd. ii. 62. Herod. ii. 129. Matth. Gr. Gr. § 574. p. 999. Comp. also Diodorus, xiii. 66.

Ἐσθ' ὅτε. *Sometimes, occasionally.* Comp. Cyrop. ii. 1. 30. iii. 1. 20. The Latins use a similar expression; "est ubi." Weiske explains γνώμη, "cum ratione."

§ 10. Ὡς δέοι τὸν στρατιώτην. Comp. Frontinus, Strateg. iv. 1. 17. and Val. Max. ii. 7. ext. 2.—Εἰ μέλλοι. *Whether he be requested to mount guard, &c.* For the expression φυλακάς φυλάξειν see note on i. 3. 15.

§ 11. Ἐν τοῖς δειροῖς. Comp. § 7.

Ἐφαιώντο. Supply τὸ χαλεπόν. *So that his moroseness seemed no longer moroseness, but to promise safety.*

§ 12. Εἴχε τοῦ δειροῦ γένοντο. Comp. i. 7. 16. i. 8. 23.—Ἐξεῖν πρὸς ἄλλους. *It was permitted that the soldiers might go to other generals.* Ἀρχόμενος and στρατιώτας are synonymous. Comp. § 19.

§ 13. Οἵτινες δέ. Comp. c. 5. § 32. Matth. Gr. Gr. § 527.—Η ἵντο τοῦ δειροῦ. *Or obliged through want.*

§ 14. Τὸ θαρρόλεως ἔχειν. This is taken substantively as a nominative to παρῷ: *contra hostes fiducia erat:* *they had confidence against their enemies.*

§ 17. Καὶ, φίλος ὁν. *And, if he should be honoured with the friendship of the great, not to be outdone in conferring favours, he engaged with Cyrus in this enterprise.*—Πράξεις. Comp. i. 3. 16.

§ 19. Καλῶν καὶ ἀγαθῶν. Supply στρατιώτων. Custom has so much established the order of these words, that Helladius ap. Phot. has formed a canon thereon; yet we find them reversed in the Cyrop. iii. 1. 11.—Οὐ μέντοι. *He was not, however, capable of inspiring the soldiers either with respect for himself, or with fear.*—Οἱ ἀρχόμενοι. The same as οἱ στρατιώται. Comp. § 12.—Αλλὰ καὶ ἡσχύνετο. *Besides he stood more in awe of, &c.*

§ 20. Οι δὲ ἄδικοι. *But the unprincipled plotted against him, as being easily circumvented.* Εὐμεταχειρίστος properly signifies *easily to be handled, easy to be managed.* Comp. Thucyd. vi. 85. and Dr. Bloomfield thereon.

§ 21. Δῆλος ἡν ἐπιθυμῶν. Comp. c. 5. § 27. i. 5. 9.—Μή διδοίη δίκην. *Might not be punished.* Similar to δίκη διδόναι is the Latin idiom, “dare punias.”

§ 22. Τὸ δὲ ἀπλοῦν. *Simplicity and truth he considered to be the same as folly.* Comp. Horace, A. Poet. 467.

§ 23. Ἐνδηλός. Comp. c. 4. § 2.—Τῶν δὲ συνόντων. This is generally translated: “Ita agebat ac disserebat cum familiaribus, ac si derideret.” Wyttbach renders it more correctly thus: “Ita de familiaribus ipse suis loqui solebat, ut qui eos contemneret.”

§ 24. Τῶν φυλαττομένων. Comp. c. 4. § 10.

§ 25. Αἰσθάνοντο. Schneider reads ἀν αἰσθάνοντο. The particle ἀν is condemned by Porson. See Matth. Gr. Gr. § 527. obs. 2.

§ 26. Ωσπερ δέ τις. *And as others pride themselves on piety, &c.* The word δικαιότης is found only in Xenophon, Cyrop. viii. 8. 13. Cyneg. i. 1. and in the present passage. It is suspected by Fischer. Other writers, as well as Xenophon himself elsewhere, use δικαιοσύνη. Comp. Mem. i. 2. 24.—Πλάσασθαι. Suidas has πλάσαι, which Porson approves of, comparing Sophocl. Aj. 148. and Demosth. Philip. i. 16.

Διαβάλλων τοὺς πρώτους. Supply τῶν φίλων: *by slandering their greatest favourites.* Weiske supplies φίλᾳ, and Amaseus renders it, “gratiosissimos quosque.”

§ 27. Τιμᾶσθαι δέ. *And he expected to be honoured and courted by showing that he had both the power and the will, &c.*

Εὐεργεσίαν δέ. *He accounted it as a benefit to that man, that while he used him as a tool, he did not destroy him.* Comp. Phædrus, i. 8. 1. seq.

§ 28. Καὶ τὰ μὲν δὴ ἀφανῆ. *And as to his private character truly, it is possible one may be deceived.* “Whatever is not publicly known in this man’s character may seem to be feigned.” *Spelman.*—Αριστίππων. Comp. i. 1. 10.—Οραῖος ὄν. Comp. Theocr. i. 109.

§ 29. Τὰ αὐτὰ πεποιηκώς. Comp. Diodor. xiv. 27.

§ 30. Καὶ τούτω. Comp. c. 2. § 20. c. 4. § 7.

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 σιλεύοντος, tolerate that he
 should reign, ii. 2, 1
 ἀνήκεστον κυκὸν, incurable evil,
 ii. 5, 5
 ἀνήρ, a brave man, i. 7, 3. 4. *for*
 οὗτος, i. 3, 12. *pleonastic*, ἔχθρος
 ἀνήρ, i. 3, 20. ἀνήρ Πέρσης, i.
 8, 1
 ἀνίστημι, invade, i. 5, 3
 ἀνίσχει ὁ ἥλιος, the sun rises, ii.
 1, 3
 ἀνόδος, i. e. ἀνάβασις, ii. 1, 1
 ἀνταγοράζειν, buy instead, i. 5, 5
 ἀντάκουσον, hear in turn, ii. 5,
 16
 ἀντὶ, against, i. 1, 4: 7, 16

ἀντίος, opposite, i. 8, 24. *ιεναι*,
march against, i. 8, 17
ἀντιπάσχειν, suffer in return, ii. 5, 17
ἀπιποιεῖν. ἀντιποιεῖσθαι ἀρχῆς
τινι, contend, &c., ii. 1, 11. ii. 3.
23
ἀντιστασιῶται, insurgents, i. 1, 10
ἀντιπάττειν λιμόν τινι, array fa-
mine against, ii. 5, 19
ἀνυστόν, possible, i. 8, 11
ἄνω πορεύεσθαι, i. 1, 1. *note*. i. 7,
15. ἀνωτέρω τῶν μασθῶν, above
the breasts, i. 4, 17
ἀξίην, an axe, i. 5, 12
ἀξιος πολλοῦ, most useful, ii. 1,
14. ἀξιος βασιλεῖ, becoming the
royal dignity, ii. 3, 25
ἀξιον, deem worthy, i. 9, 15. i.
7, 8. request, i. 1, 8
ἀπαγγέλλειν, report, i. 10, 14. ii.
1, 20 : 3, 4 : 4, 23. ii. 3, 9
ἀπαγορεύειν, tire, become tired, i.
5, 3
ἀπαιδευτος, uninstructed, ii. 6, 26
ἀπαιτεῖν, ask, demand, i. 2, 11. v.
8, 4. τὰ ὄπλα τινὰ, ii. 5, 38
ἀπαλὸς, tender, i. 5, 2
ἀπαμειβεσθαι, reply, ii. 5, 15
ἀπαντάν, meet, ii. 3, 17. ii. 4, 25
ἀπαρασκεύαστος, unprepared, i. 1,
6, 9. ii. 3, 21
ἀπειρηκώς, being tired, ii. 2, 16
ἀπειρός, inexperienced, ii. 2, 5
ἀπελαύνειν, ride away, i. 4, 5. ii.
3, 6
ἀπέχειν, be distant, i. 8, 17. φί-
λων, refrain from injuring
friends, ii. 6, 10
ἀπεχθάνεσθαι, incur odium, ii. 6,
19
ἀπιέναι πρός τινα, revolt to, i. 9,
29
ἀπιστεῖν, distrust, ii. 5, 6. disobey,
ii. 6, 19
ἀπιστρία, infidelity, ii. 5, 21
ἀπλοῦν, τὸ, integrity, ii. 6, 22

ἀπὸ τοῦ αὐτοῦ σημείου, at the
same signal, ii. 5, 32. *for ἐκ*, i.
1, 9. i. 9, 6. *ἀπὸ ἵππου θηρεύειν*,
hunt on horseback, i. 2, 7. *ἀπὸ*
τοῦ αὐτομάτου, of his own ac-
cord, i. 2, 17
ἀποβιβάσειν, transport, i. 4, 5
ἀποβλέπειν τινὰ, look at, i. 8, 14
ἀπογιγνώσκω τὸν μαχεῖσθαι, de-
cide against fighting, i. 7, 19
ἀποδείκνυμι στρατηγὸν, appoint
commander, i. 1, 2. i. 9, 7
ἀποδίδοναι, render, fulfil, i. 7, 5. 18
ἀποδιδράσκειν, i. 4, 8. *see note*. ii.
2, 13
ἀποδοκεῖ, it displeases, ii. 3, 9
ἀποθεῖ, from thence, i. 8, 14
ἀποθνήσκειν ὑπό τ., be killed by,
ii. 6, 29
ἀποκείσθαι, be laid up, reserved,
ii. 3, 15
ἀποκλίνειν, turn out of the way,
ii. 2, 16
ἀποκτείνω, kill, ii. 1, 11
ἀπολαμβάνειν, recover, i. 2, 27. i.
4, 8. intercept, ii. 4, 17
ἀπολεκτο, chosen, choice, ii. 3, 15
ἀπομέπεσθαι, dismiss, i. 1, 5.
But ἀποπέμπειν τὸν δασμὸν,
remit, i. 1, 8
ἀπορέων, want means, be at a loss,
perplexed, i. 7, 3. i. 3, 8. i. 5, 13
ἀπορία, embarrassment, perplex-
ity, want, i. 3, 13
ἀπορος, destitute of means, ii. 5,
21. impassable, ii. 4, 4. ii. 5, 18.
ἀπορα, difficulties, ii. 3, 13
ἀπόρρητον, secret, i. 6, 5
ἀποκάπτειν, intercept by means
of a trench, ii. 4, 4
ἀποστῆναι, withdraw, i. 8, 13. ἀπο-
σπάσθαι τινος, i. 5, 3. ii. 2, 12
ἀποστελλειν, dismiss, ii. 1, 5
ἀποστρέφειν, recal, ii. 6, 3
ἀποστροφή, refuge, ii. 4, 22
ἀποσώζειν, conduct away in safety,
ii. 3, 18

ἀπορεῖνειν, extend, i. 8, 10
 ἀποτείχίζειν, wall off, ii. 4, 4
 ἀποτέμνειν, cut off, ii. 6, 1
 ἀποτίθεναι, lay by, preserve, ii. 3, 15
 ἀποφαίνομαι γνώμην, declare my opinion, i. 6, 9
 ἀποχωρεῖν, retreat, i. 10, 13
 ἀποψῆφίζομαι, vote against, i. 4, 15
 ἀπροφασίστως, without hesitation, ii. 6, 10
 ἄρα, therefore, i. 7, 18
 ἄρετή, virtue, i. 4, 8
 ἄρτησειν, defend, i. 10, 5
 ἄριθμός, calculation, ii. 2, 6
 ἄρκεῖν, be sufficient, ii. 6, 20
 ἄρμα, chariot, i. 2, 16: 7, 12
 ἄρμάμαξα, close-carriage, i. 2, 16, 18
 ἄρχαῖος Κύρος, Cyrus the Elder, i. 9, 1. τὸ ἄρχαιον, formerly, i. 1, 6
 ἄρχειν, with a genitive, i. 4, 15
 ἄρχῃ τοῦ πατρὸς, the chief command, i. 9, 13. i. 1, 2. ii. 3, 29
 ἄρχικός, skilled as a general, ii. 6, 8, 20
 ἀσθενεῖν, be sick, i. 1, 1
 ἀσωῶς πορεύεσθαι, march without doing injury, ii. 3, 27
 ἀστρος, without food, ii. 2, 16
 ἀσπίς, for ἀσπιδοφόροι, i. 7, 10
 ἀστράπτειν, lighten, i. 8, 8
 ἀσφαλτός, bitumen, ii. 4, 12
 ἀτακτός, unprepared, i. 8, 2
 ἀτιμάζειν, brand with ignominy, i. 9, 4
 αὐ, on the other hand, i. 10, 11.
 ii. 4, 20. in turn, ii. 5, 26: 6, 5, 7
 αναίνεσθαι, wither, ii. 3, 16
 αὐθίς, again, ii. 4, 5
 αὐλίζεσθαι, be quartered, ii. 2, 17
 αὐλῶν, canal, ii. 3, 10
 αὐτόθι, in the same place, i. 4, 6
 αὐτόματος, of their own accord, i. 2, 17

αὐτομολέν, desert, i. 7, 13
 αὐτὸς, alone, ii. 3, 7. ii. 1, 5. i. 8, 20. αὐταῖς ταῖς τρ., together with the triremes themselves, i. 3, 17. αὐτὸι ἐφ' ἑαυτῶν, alone, by themselves, ii. 4, 10
 αὐτοῦ, here, where we are, ii. 2, 3. i. 10, 17. ii. 1, 21
 ἀφαιρεῖσθαι τινά τι, take away any thing from a person, i. 9, 19
 ἀφειδέστατα τιμωρεῖσθαι, punish without reserve, i. 9, 13
 ἀφείλετο, he took away, i. 9, 19
 ἀφθονία, plenty, i. 9, 15
 ἀφίειν, let loose, let go, ii. 2, 20: 3, 13. suffer to escape, ii. 3, 25
 ἀφιππεύειν, ride away, i. 5, 12
 ἀφίσταναι. ἀφίστασθαι, revolt, i. 1, 6: 6, 7. whence ἀφεστήξει, ii. 4, 5. ἀποσταῆι εἰς ἔχυρὸν χωρίον, retreat, ii. 5, 7
 ἀφύλακτος, unprotected, ii. 6, 24
 ἀχάριστος, unrewarded, i. 9, 18.
 οὐκ ἀχαρίστως μοι ἀν ἔχει πρὸς, not prove to me a source of ingratitude, ii. 3, 18
 ἀχθομαι τούτῳ, I am grieved at this, i. 1, 8
 ἀχρις, ἀν, until, ii. 3, 2
 ἀγύινθιον, wormwood, i. 5, 1

Βακτηρία, a stick, ii. 3, 11
 βαλανοι, dates, i. 5, 10. ii. 3, 11
 βάλλειν, pelt, i. 3, 1
 βάπτειν, dip, ii. 2, 9
 βαρέως φέρειν, be grievously afflicted, ii. 1, 4
 βασίλειον, sc. δῶμα, the royal palace, τὰ βασιλεῖα, the palace, i. 2, 23. 26. a vice-regal palace, i. 4, 10
 βασιλεὺς μέγας, i. 4, 11. note. i. 2, 8
 βασιλικός, kingly, i. 9, 1
 βέβαιος, constant, i. 9, 30
 βίαζεσθαι, use force of arms, i. 4, 5. force, i. 3, 1

βίκος, a flagon, i. 9, 25
βλακένειν, loiter, ii. 3, 11
βουλένειν κακόν τιν, meditate evil
 against, ii. 5, 16. **βουλένεσθαι**,
 deliberate with one's friends,
 ii. 3, 8
βραχὺ, a short distance, i. 5, 3
βρέχειν, wet, i. 4, 17

Γὰρ is sometimes used in interro-
 gation: *οἴεις γὰρ*, do you really
 think, i. 7, 9. *refers to an omis-
 sion*, i. 6, 8

γε, at least: **ταχύ γε**, speedily at
 least, ii. 3, 9. **ἐκών γε**, willingly
 at least, ii. 4, 4. **εἰς γε**, one at
 least, i. 9, 12
γενεὰ, birth, ii. 6, 30
γενεῖαιν, be bearded, ii. 6, 28
γέρρον, a wicker shield, ii. 1, 6.
γέρροφόροι, armed with wicker
 shields, i. 8, 9
γενέσθαι, eat, i. 9, 26
γῆ, land, region, i. 3, 4
γῆλοφος, a hill, i. 5, 8: 10, 11
γίγνεσθαι. **γεγονὼς ἀπὸ Δαμ.**, de-
 scended from Damaratus, ii. 1,
 3. **ἐγένετο**, it was permitted, i.
 9, 13. **ἐν ἑαυτῷ**, recover self-
 possession, i. 5, 17. **οἱ γιγνόμενοι**
δασμοὶ, the tribute arising, i. 1,
 8. **γίγνεσθαι τὰ ἵερα, supply**
καλὰ, or **χρηστὰ**, that the en-
 trails promised favourably, ii.
 2, 3
γιγνώσκειν, entertain a sentiment,
 ii. 5, 8
γνόμη, design, i. 8, 10. consent, i.
 3, 13. **γνώμην ἔχειν**, think, ii. 2,
 10. 12. **πρὸς τινα**, be of the
 same opinion with, ii. 5, 29.
γνώμῃ κολάζειν, punish with
 judgment, ii. 6, 9
γυμνάζειν, exercise, i. 2, 7
γυμνῆ, naked, i. 10, 3
γυμνῆς, light armed soldier, i. 2,
 3

Δαπανᾶν, expend, i. 3, 3. i. 1, 8
δαρεικός, i. 1, 9. i. 3, 3. i. 7, 18.
note
δὲ for **γάρ**, ii. 4, 16. **καὶ—δὲ**, and
 besides, i. 1, 2
δεῖ διλίγον δέω καταλευσθῆναι,
 have a narrow escape of being
 stoned, i. 5, 14. **εἰς τὸ δέον**, as
 it ought, i. 3, 8. **δεῖν** understood,
 i. 3, 14
δείκνυμι ἐπιστολὴν, I show (de-
 liver) a letter, i. 6, 3
δεῖλη, sc. ὥρα, i. 8, 8. **note**. ii. 2,
 14
δεινός, good, i. 9, 19. **λέγειν**, elo-
 quent, ii. 5, 15. **τὰ δεινὰ**, dan-
 gers, great difficulties, ii. 3, 22
δεῖσθαι τινος, request, i. 2, 14: 9,
 25. **φίλων**, have need of friends,
 i. 9, 21. **ὑπὸ τοῦ δεῖσθαι**, through
 want, ii. 6, 13
δεξιός. **δεξιάς φέρειν παρὰ βασ..**,
 bring assurances of friendship,
 &c., ii. 4, 1. **δεξιὰν διδόναι**, give
 pledges of friendship, ii. 5, 3.
δεξιὰν λαβεῖν καὶ δούναι, make
 a truce, i. 6, 6
δέρμα, skin, i. 2, 8
δεχεσθαι, accept, i. 8, 17. receive
 the charge, i. 10, 11
δὴ, for **ἥδη**, i. 10, 8. ii. 3, 1. **καὶ δὴ**,
 already, i. 10, 10. then, i. 7, 16.
δὴ τότε, at that very time, i. 8,
 23. then, i. 10, 13. indeed, i. 9,
 18. **τι δὴ**; why then? why, I
 pray? ii. 5, 22. **μὲν δὴ**, there-
 fore, ii. 1, 20. 21
δῆλος **ἥν ἐπιθυμῶν**, it was mani-
 fest that he desired, ii. 6, 21.
δῆλος **ἥν σπεύδων**, it was evi-
 dent that he used speed, i. 5, 9
διὰ σκότους, through darkness, ii.
 5, 9. **διὰ ταχέων**, speedily, i. 5,
 9. **διὰ, understood with a gen. of**
time, i. 7, 18. **in πολλοῦ χρόνου**,
 for a long time, i. 9, 25. **in ὅ τι**,
 why, ii. 4, 7

διαβαίνειν, cross, i. 5, 10
 διαβάλλειν, traduce, i. 1, 3
 διαβάσις, passage, ford, i. 5, 12.
 διαβάσεις, temporary bridges,
 ii. 3, 10
 διαβατέος, to be crossed, ii. 4, 6.
 διαβατός, passable, i. 4, 18
 διαβολή, calumny, ii. 5, 5
 δάγειν, bring over, ii. 4, 28. ἐλ-
 πίδας λέγων δῆγε, procrasti-
 nated, i. 2, 11
 διαγελᾶν, deride, ii. 6, 26
 διαγίγνεσθαι τὴν νύκτα, pass the
 night, i. 10, 19. διεγένοντο ἐσθί-
 οντες κρέα, lived entirely on
 flesh, i. 5, 6
 διαδέχομενοι τοῖς ἔποις, i. 5, 2.
 ποίει
 διαδίδωμι, distribute, i. 10, 18
 διακείσθαι, be disposed, ii. 6, 12.
 φιλικῶς τινι, be kindly disposed
 towards, ii. 5, 27
 διακινδυνεύειν ἐν τῷ πολέμῳ, ex-
 pose one's self to the dangers
 of war, i. 8, 6
 διακόπτειν, cut through, i. 8, 10
 διαλέγεσθαι, converse, i. 7, 9
 διαλείπειν, be distant, i. 7, 15: 8,
 10
 διανοῖσθαι, design, ii. 4, 17
 διαπορεύειν τινὰ, convey across, ii.
 5, 18. διαπορεύεσθαι, traverse,
 ibid.
 διαπράττεσθαι, obtain, ii. 3, 20.
 25: 6, 28
 διαρπάζειν, plunder, i. 2, 26
 διασημάνειν, explain, ii. 1, 23
 διασπᾶσθαι. τῷ διεσπάσθαι τὰς
 δυνάμεις, and by the circum-
 stance that its forces were dis-
 persed, i. 5, 1
 διασπείρεσθαι, be dispersed, i. 8,
 25. ii. 4, 3
 διατάττειν, marshal, draw up
 troops, i. 7, 1
 διατελεῖν, *so. ὅδον*, continue march-
 ing, i. 5, 7

διατίθημι οὐτα, *so. dispose, work*
 on the disposition, i. 1, 5
 διατρίβειν, delay, i. 5, 9. ii. 3, 9
 διαφέρειν. διαφερόντως τιμᾶν, re-
 ward with distinguished ho-
 nours, i. 9, 14
 διαχειρίζειν, manage, i. 9, 17
 διδάσκειν, teach, convince, ii.
 5, 6
 διδόναι, give permission, ii. 3, 25.
 for διαδίδονται, distribute, i. 9,
 22
 διελαύνειν, drive through, i. 10, 7
 διέχειν, be distant, i. 10, 4
 διστασθαι, open their ranks, i. 8,
 20. i. 10, 7. διαστάτεις, sta-
 tioning themselves at intervals,
 i. 5, 2
 δίκην διδόναι, suffer punishment,
 ii. 6, 21
 δίφρος, a driver's seat, i. 8, 10
 διώρυξ, a canal, i. 7, 15. ii. 4, 13
 δοκεῖν, think, i. 7, 1. ii. 2, 10. 14.
 δοκοῦμεν μοι, I think, i. 3. 12.
 δοκῶ μοι αἰσχίνεσθαι, I blush to
 think, i. 7, 4. *comp. i. 9, 1. ἔδοξε*
 ταῦτα, i. 3, 20
 δόξα, opinion, ii. 1, 18
 δορκᾶς, an antelope, i. 5, 2
 δόρπιστος, supper-time, i. 10, 17
 δοῦλος, a slave, servant, i. 9, 29.
 ii. 5, 38
 δουπεῖν ταῖς ἀσπ. πρ. τ. δ., strike
 shields and spears together, i.
 8, 18. δούλος, noise, uproar, ii.
 2, 19
 δρεπανήφόρα ἄρματα, scythe-bear-
 ing chariots, i. 7, 10: 8, 10
 δρόμος. δρόμῳ θεῖν, run a race, i.
 8, 18. 19
 δύνειν, set, ii. 2, 3
 δύναται, is worth, i. 5, 6. mean,
 ii. 2, 13
 δύναμις, forces, i. 3, 12. power, ii.
 5, 11
 δύστόρευτος, almost impassable,
 i. 5, 7

Ἐγγύς, near, ii. 2, 15. *οἱ ἐγγύαται*, ii. 2, 17. *note*

ἐγκέλευστος, ordered, i. 3, 13

ἐγκέφαλος φοίνικος, ii. 3, 16. *note* —
ἐγκρατή ποιῶ τινος, put in pos-
session, i. 7, 7

ἐθελούταις, willing, i. 6, 9

εἰ, whether, i. 3, 5: 8, 15. *εἰ—ἢ*, whether ... or, i. 10, 17. *εἰπερ γε*, since indeed, i. 7, 9. *εἴτε—εἴτε*, whether ... or, ii. 1, 14. *εἰ μὴ*, unless, *with fut. indic.* i. 7, 18. *εἰ μὲν*, except, ii. 1, 12

εἶδος, form, appearance, ii. 3, 16

εἰκάσειν, conjecture, i. 6, 11: 10
16

εἰκεῖν. *ἴοικας φιλοσόφῳ*, you re-
semble a philosopher, ii. 1,
13

εἰκός. *εἰκότα λέγειν*, speak reason-
ably, ii. 3, 6. *εἰκότως*, with good
reason, ii. 2, 3

εἰμι. *λέναι τὸν πρόσω*, *syn. προ-
τέναι*, proceed further, i. 3, 1

εἰμι. *ἡν δύναμέητο*, for *ἐδύνατο*, ii. 2,
13. *see note*. *τὸ κατὰ τούτον ἔναι*,
i. 6, 9. *note*. *ἡν—οὖς*, i. 5, 7. *note*.

ἔστιν ὅστις, some, i. 8, 20

εἰς γε δύναμιν, as far as we are
able, ii. 3, 23. *εἰς δικαιοσύνην*,
with regard to justice, i. 9, 16.

εἰς φίλαν, ii. 6, 30. *εἰς χλίους*,
about a thousand, i. 8, 6. *εἰς*
δύο, two abreast, ii. 4, 26. *εἰς τὴν στρατιὰν*, for the use of the
army, i. 2, 27. *εἰς ἐπήκοον στή-
να*, stand within hearing, ii. 5,
38. *εἰς τοὺς βαρβάρους*, into a
barbarian land, i. 3, 5

εἰς γε ἀνήρ ἀν., i. 9, 22. *ἐνι γε*
ἀνδρὶ, i. 9, 12. *note*

εἰσβάλλειν, enter, i. 2, 21. fall into,
i. 7, 15. *εἰσβολὴ*, an entrance,
desile, i. 2, 21

εἰσελαίνειν *εἰς τὴν πόλιν*, enter, i.
2, 26

εἰσγει. *see εἰσειμι*

εἰτα, then, i. 5, 10, 12: 6, 10. *pre-
ceded by πρώτον*, i. 3, 2

ἐκ τοῦ δικαιου, justly, i. 9, 19. *ἐκ
πλείονος*, from a greater dis-
tance, i. 10, 11. *ἐκ τοῦ ἐναργίου*,
opposite, i. 8, 23. *ἐκ τούτου*, i.
3, 11. *and ἐκ τούτου*, i. 8, 13.

after this, *τοῦτο δὲ ἐποίει ἐκ τοῦ*
χαλεπὸς εἶναι, ii. 6, 9. *ἀς δυνα-
τὸς ἐκ τοῦ τοιούτου τρόπου*, ii.
6, 8. *note*. *ἐκ τούτου*, then, i. 8,
8, 2, 17. *ἐκ τούτου*, therefore,
ii. 6, 4. *ἐκ διαβολῆς*, influenced
by calumnies, ii. 5, 5. *ἐκ for ἐν*,
i. 2, 18. *ἐκ τοῦ στρατ. ὁρᾶν*, ob-
serve from the camp, ii. 5, 33.

ἐκ understood, i. 8, 5. *ii. 4, 26*

ἐκαστος, understood, i. 3, 21. *ἐκά-
στοτε*, always, ii. 4, 10

ἐκατέρωθεν, on both sides, i. 8, 13

ἐκβάλλειν, cast on the ground, ii.
1, 6

ἐκδέρειν, flay, i. 2, 8

ἐκκαθάρειν, burnish, i. 2, 16

ἐκκλησία. *συνέχειν ἐκκλησίαν*, i.
3, 2. *and ἐκκλησίαν ποιεῖν*, i. 4,
12. hold an assembly

ἐκκλίνειν, turn to flight, i. 8, 19

ἐκκόπτειν, cut down, i. 4, 10

ἐκκυμαίνειν, i. 8, 18. *note*

ἐκλείπειν. *πόλιν εἰς χωρίον*, re-
move from, i. 2, 24

ἐκπίνειν, drink, i. 9, 25

ἐκπίπτειν. *ἐκπεπτωκότες*, exiles, i.
1, 7. lying on the ground, ii. 3,
10

ἐκπλήγτεσθαι, struck with terror,
i. 8, 20. i. 5, 13. ii. 2, 18

ἐκποδὸν ποιεῖσθαι, put out of the
way, kill, i. 8, 9. *εἶναι*, to be
removed out of his way, ii. 5,
29

ἐκφέρειν εὐχὴν, mention a wish, i.
9, 11

εἰλῆν, drive into, i. 8, 10

εἰλείξειν, raise a shout, i. 8, 18

ἐμβαύλλειν, invade, i. 8, 24, i. 9, 27.

πληγὰς, inflict stripes, i. 5, 11.
 fall into, flow into, i. 2, 8
 ἐμπείρως ἔχειν τινὸς, be acquainted
 with, ii. 6, 1
 ἐμπιπλάναται ἀπάντων τὴν γνώμην,
 satisfy the expectations of all,
 i. 7, 8
 ἐμπλεως, full, i. 2, 22
 ἐμποιεῖν, inspire, ii. 6, 19
 ἐμπόριον χωρίον, a public mart, i.
 4, 6
 ἐν τούτῳ, in the mean time, i. 10,
 6. ἐν τῷ φανερῷ, i. 3, 21. and
 ἐν τῷ ἐμφανῖ, openly, ii. 5, 25
 ἐνδεια σφοδρά, great scarcity, i.
 10, 18
 ἐνθα, there, ii. 2, 11. whence, i. 7,
 15. whither, ii. 3, 19. then, ii. 1,
 10
 ἐνθει καὶ ἐνθει, on the one side,...
 on the other, ii. 4, 22
 ἐνθυμεῖσθαι, turn in one's mind,
 ii. 4, 5
 ἐνοεῖν, consider, ii. 4, 5
 ἐνορῶ πολλὰ, see many reasons,
 why, i. 3, 15
 ἐνοχλεῖν, trouble, disturb, ii. 5, 13
 ἐνταῦθα, thither, i. 10, 13. 17.
 then, i. 10, 5: 3, 21
 ἐντείνειν πληγὰς, inflict stripes, ii.
 4, 11
 ἐντελῆς μισθὸς, full pay, i. 4, 13
 ἐντερα, intestines, ii. 5, 33
 ἐντεῦθεν, thence, i. 2, 19. ii. 2, 7
 ἐντιμον εἶναι, and ἐντίμως ἔχειν, be
 in estimation, ii. 1, 7
 ἐντὸς, with gen. within, ii. 1, 11
 ἐντυγχάνειν, meet with, i. 2, 27.
 ταῦφροις, fall into, ii. 3, 10. meet
 by chance, i. 8, 10
 Ἐρυδλιος, Mars, i. 8, 18
 ἐξαγγέλλειν, report, ii. 4, 24
 ἐξάγεσθαι, be induced, i. 8, 21
 ἐξαιρεῖν, remove, ii. 3, 16. ii. 5, 4
 ἐξαιτοῦμαι τινα, intercede for, i.
 1, 3
 ἐξαπατᾶν, impose upon, ii. 6, 22
 ἐξαναινειν. ἐξηναινετο, was wither-
 ed, ii. 3, 16
 ἐξελαύνειν, advance, proceed, i. 2,
 5, 10
 ἐξελέγχομαι διαβάλλων, prove
 guilty of uttering calumnies, ii.
 5, 27
 ἐξέτασιν ποιεῖσθαι, i. 2, 14. i. 7, 1.
 and ἐξέτ. καὶ ἀριθμὸν ποιεῖν, i.
 2, 9. review the troops
 ἐξικείσθαι, reach, i. 8, 19
 ἐξισταθαι ἐκ τοῦ μεσον, depart
 from the station between them,
 i. 5, 14
 ἐξόν, when we may, ii. 5, 22
 ἐξοπλίζεσθαι, arm one's self, i. 8,
 3. ἐν τῇ ἐξοπλισίᾳ, when armed
 for battle, i. 7, 10
 ἐξω, on the outside, ii. 2, 4. ἐξω
 εἶναι, be gone from home, ii.
 6, 3
 ἐρδν, after that, i. 4, 13
 ἐπεγγελῶν Κύρος, in mockery of
 Cyrus, ii. 4, 27
 ἐρει, when, after that, i. 5, 8: 9,
 6. 7. from the time when, i. 9,
 29. with opt. i. 5, 2. with opt. i.
 5, 15: 8, 20. ἐπεί γε, since, i.
 3, 9
 ἐπειδὴ, when, after that, i. 2, 26:
 7, 16
 ἐπεισι γέφυραι, bridges are over
 them, i. 7, 15
 ἐπειτα, yet, nevertheless, ii. 5, 20
 ἐπήκοος, sc. τόπος, a place within
 hearing, ii. 5, 38
 ἐπὶ (1) with genit. ol. ἐφ' ἡμῶν, the
 men of our time, i. 9, 12. ἐπὶ¹
 Ἰωνίας, to Ionia, ii. 1, 3. ἐπὶ²
 τεττάρων, four deep, i. 2, 15.
 (2) with dat. ἐπὶ τῷ εὐων. near
 the left wing, i. 8, 9. ἐπὶ ταῖς
 πηγαῖς, near the source, i. 2, 8.
 ἐπὶ τῇ θαλάτῃ, near the sea, i.
 4, 6. ἐπὶ τούτῳ, for this pur-
 pose, i. 3, 1. ἐπὶ θανάτῳ δῆκεν,
 i. 6. 10. note. ἐπὶ πολέμῳ, to

wage war, ii. 4, 5. by, near, i. 2, 13: 7, 19. upon, after, ii. 2, 4. *ἐπὶ τῷ εἴναι*, be in the power of, i. 1, 4. *ἐπὶ γάμῳ*, in marriage, ii. 4, 8. (3) *with accus.* for πρός, i. 4, 11. ii. 4, 13. towards, upon, i. 2, 17: 4, 14. as *ἐπὶ τοῦτο*, for this purpose, ii. 5, 22. *ἐπὶ πολὺν sc. διάστημα*, to a great length, i. 8, 8. *ἐπιβούλητι*, plot, treachery, ii. 5, 1. *ἐπιδείκνυμι*, show, i. 9, 7. ii. 2, 14. i. 9, 16. ii. 6, 27. *ἐπιδεῖν*, i. 3, 13. *ἐπιεῖν*, invade, i. 2, 17: 7, 4: 10. 10. *ἐπιώντα ἡμέρα*, the dawn of day, i. 7, 2. *ἐπικάμπτειν ὡς εἰς κύκλωσιν*, wheel about, as if to surround the enemy, i. 8, 23. *ἐπικινδυνότερα*, more dangerous, i. 3, 19. *ἐπικρυπτόμενος*, concealing his design, i. 1, 6. *ἐπιλείπει*, fails, i. 5, 6. left behind, i. 8, 18. *ἐπιμελεῖσθαι*, observe attentively, i. 8, 21. *ἐπινοεῖν*, meditate, intend, ii. 5, 4. *ἐπιπρέκειν*, swear falsely, ii. 6, 22. ii. 5, 38. *θεοὺς*, offend the gods by perjury, ii. 4, 7. *ἐπιπρκία*, perjury, ii. 5, 21. *ἐπιπίπτειν τῷ*, make a sudden attack on, i. 8, 2. *ἐπίτονος*, laborious, i. 3, 19. *ἐπιρρόντος*, watered, i. 2, 22. *ἐπιστίζεσθαι*, provide provisions, i. 5, 4. *ἐπιστισμός*, victualling, i. 5, 9. *ἐπισκοπεῖν*, inspect, ii. 3, 2. *ἐπίστασις γίγνεται*, there is a halt, ii. 4, 26. *ἐπιστατεῖν*, command, ii. 3, 11. *ἐπιστρατεῖα*, expedition against, ii. 4, 1. *ἐπιστρατεύειν τῷ*, lead an army against, ii. 3, 19. *ἐπισφάττειν τῷ*, slay upon, i. 8, 29. *ἐπιτάσσειν*, commission, ii. 3, 6. *ἐπιτήδειος*, suitable, ii. 5, 18. ii. 3, 11. note. *τὰ ἐπιτήδεια*, necessities, provisions, i. 5, 10. ii. 2, 3. ii. 5, 10. *ἐπιτίθεναι δίκην τῷ*, punish, i. 3, 20. *τιδός*, punish for, i. 3, 10. *ἐπιτίθεσθαι τῷ*, attack, ii. 4, 3. 16. 19. *ἐπιτέπειν*. *ἐπιτρεπόμενος*, committed, entrusted, i. 9, 8. *ἐπιτυγχάνειν*, meet with, obtain, i. 9, 25. *ἐπιφέρεσθαι*, rush upon, i. 9, 6. *ἐπίχαρτη*, τὸ, graciousness of manner, ii. 6, 12. *ἐπιχωρεῖν*, advance against, i. 2, 17. *ἐργάζεσθαι*, till the land, ii. 4, 22. *ἐρημη πόλις*, a deserted city, i. 5, 4. *σταθμὸι*, note. i. 5, 5. *ἐρημος*, without cattle, ii. 1, 6. *ἐρημία*, solitude, opposed to δχλος, ii. 5, 9. *ἐρημωθεὶς ὑμῶν*, separated from you, i. 3, 6. *ἐρίζειν περὶ σοφίας*, contend in musical skill, i. 2, 8. *ἐρμηνεὺς*, an interpreter, i. 8, 12. *ἐρυμα*, τὸ, fortification, i. 7, 16. ii. 4, 22. *ἐρυμός*, fortified, i. 2, 8. *ἐρχεσθαι ἐπὶ τῷ*, invade, ii. 5, 39. *τῷ εἰς λόγους*, have a conference with, ii. 5, 4. *εἰς χεῖρας*, i. 2, 26. note. *ἔρως*, love, desire, ii. 5, 22. *ἔστε, until*, i. 9, 11. *ἔστ' ἀν*, until, ii. 3, 9. *ἔστω ὅτε*, sometimes, ii. 6, 9. *ἢ σύ*, i. 5, 7. note. *ἔσχατα παθεῖν*, undergo the severest punishment, ii. 5, 24. *ἔσχάτως φιλοπόλεμος*, extremely fond of war, ii. 6, 1.

ἔτι, still, i. 6, 8 : 7, 18, *with comp.*
 by much, i. 9, 10. πολὺ ἔτι,
 with comp., by far, i. 10, 10
 ἔτοιμος αὐτῶν εἶναι τοὺς ισπέας,
 i. 6, 3
 ἔτοιμως, readily, without hesita-
 tion, ii. 5, 2
 εὐδαίμων, wealthy, i. 2, 6. 23. i. 5,
 7. ii. 4, 28
 εὐδαιμονίειν, esteem happy, i. 7, 3.
 ii. 5, 7
 εὐειδής, handsome, ii. 3, 3
 εὐελπίς, confident, ii. 1, 18
 εὐήθεια, simplicity, folly, i. 3, 16
 εὐθύωρον, straight, in a direct
 line, ii. 2, 16
 εὐμεταχείριστος, easy to be man-
 aged, ii. 6, 20
 εὖστολος, well-armed, *opposed to*
 ἄστολος, ii. 3, 3
 εὐπετώς, easily, ii. 5, 23
 εὐπορος, easy, ii. 5, 9
 εὐπρακτον, feasible, practicable, ii.
 3, 20
 εὐρῆμα ποιεῖσθαι, ii. 3, 18. *note*
 εὐρίσκειν προφάσεις, devise pre-
 tences, ii. 3, 21. εὐρίσκεσθαι
 ἀγαθὸν τί, obtain some favour-
 able terms, ii. 1, 8
 εὐρος, breadth, i. 2, 5
 εὐτάκτος, orderly, obedient, ii. 6,
 14
 ευταξία, subordination, i. 5, 8
 εὐτόλμος, bold, i. 7, 4
 εὐχομαι, pray, i. 4, 7
 εὐώδης, fragrant, i. 5, 1
 εὐφεδρος, an avenger, ii. 5, 10. *note*
 εὐθίστημι, ἐφίστασθαι, halt, ii. 4,
 26. ἐπέστη, halted, i. 5, 7. ἐπι-
 στήσας, having stopped, i. 8, 15
 εὐφόδος, approach, ii. 2, 18
 ἔχειν τὴν δίκην, suffer punishment,
 ii. 5, 38. 41. κέρας, i. 2, 15 : 8, 4.
 note. μέσον τὸ έαυτοῦ, occupy the
 middle of his line, i. 8, 13. ἔχω
 ἀνούμενος, obtain by purchase,
 ii. 3, 27. ἔχειν εὐνοικῶς τινι, be

amicably disposed towards, i. 1,
 5. ἀνδηλον ἔχειν, plainly show,
 ii. 6, 18. ἀνάγκη, under the
 coercion of necessity, ii. 5, 21.
 ἔχόμενος, i. 8, 4. 9. *note*
 ἔχθρος, an enemy, i. 3, 12
 ἔχυρον χωρίον, a strong hold, ii.
 5, 7
 ἔψειν, cook, ii. 1, 6
 ἔψητος, boiled, prepared, ii. 3,
 14
 ἔως, morning, ii. 4, 24. εἰς τὴν επι-
 ούσαν ἔω, on the ensuing dawn,
 i. 7, 1
 ἔως, as long as, ii. 6, 2

 Ζηλωτὸς τοῖς οἴκοι, envied by fel-
 low-countrymen, i. 7, 4
 ζητεῖν τινα, inquire for, ii. 3, 2
 ζώνη, girdle, i. 4, 9. *note*

 Ἡ μὴν, assuredly, ii. 3, 26
 ἢ, where: ἢ δυνατὸν μᾶλιστα, as
 much as possible, i. 3, 15
 ἥγενθαι, lead the way, ii. 2, 8 :
 4, 5. command, i. 4, 2 : 7, 1. τὸ
 ἥγουμενα, the van, ii. 4, 26
 ἥγεμὼν, a guide, i. 3, 14
 ἥδη ἥκειν τὴς νυκτὸς, ii. 2, 1. *note*.
 ἥδη τε καὶ, i. 8, 1. 8. *note*
 ἥδονή, flavour, ii. 3, 18
 ἥκειν, return, ii. 1, 9. 15 : 2, 1
 ἥλεκτρον, amber, ii. 3, 15
 ἥλιθαρτοι πέτραι, inaccessible rocks,
 i. 4, 4.
 ἥλιθιος, silly, ii. 5, 21 : 6, 23
 ἥλιξ, equal in age, i. 9, 5
 ἥμερα γένεται, it is day, ii. 2, 13
 ἥμιθρωτος, half-eaten, i. 9, 26
 ἥμιδαρεικὰ τρία, i. e. a daric and a
 half, i. 3, 21
 ἥμιδεις, half-full, half-emptied, i.
 9, 25
 ἥμιοβδλιον, half an obolus, i. 5, 6
 ἥμιδλιος, half as much again, i. 3,
 21
 ἥμισυς, half, i. 8, 22

ησυχία. καθ' ἡσυχίαν, peaceably, ii. 3, 8
 ἡττάσθαι τινος εὐ ποιοῦντος, be outdone in kindness by, ii. 3, 23

Θανατοῦ, condemn to death, ii. 6, 4
 Θαρράλεως, ii. 6, 14. note
 Θαυμάσιος τὸ κάλλος, of surprising beauty, ii. 3, 15
 Θεῖν ἔστιν, happens by Divine interposition, i. 4, 18
 Θεραπεύειν φίλους, pay court to, i. 9, 20
 Θεωρεῖν, witness, view, i. 2, 10
 Θηρεύειν, hunt, i. 2, 13
 Θνήσκειν, die: τέθνηκε πᾶλαι μὲν, ἀπέθανε δὲ νῦν, ii. 1, 3. τεθνεώτα, i. 6, 11
 Θόρυβος, tumult, i. 8, 16. ii. 2, 19
 Θυτεῖν τὰ Λύκαι, celebrate the rites of Lycean Jove, i. 2, 10.
 θίεσθαι, be engaged in sacrifice, ii. 1, 9. θυομαι λέναι ἐπι, offer sacrifice for success in marching, ii. 2, 3. note
 θυμοῦσθαι, be enraged, ii. 5, 13
 θύρα ἐπὶ ταῖς θύραις Τισσ., before the tent of, ii. 5, 31. τοῦ βασιλέως, i. 9, 3. note. Comp. ii. 4, 4
 θωρακίσθαι, put on armour, ii. 2, 14

Ιατρὸς, a surgeon, i. 8, 26
 ίδεῖν. τοῦ ἀν ίδοι, where he could see, ii. 4, 15
 ίδωτης τῆς ἡδονῆς, the peculiarity of its flavour, ii. 3, 16
 ίδώτης, a common soldier, i. 3, 11
 ίδροῦν, perspire, i. 8, 1
 λέναι, throw, hurl, i. 5, 12
 λέναι. λεσθαι, rush, i. 5, 8. ἐπὶ τ., invade, i. 8, 26
 ιερὰ, entrails, ii. 1, 9. Comp. i. 8, 15
 ἰλη, a troop, i. 2, 16

ἱππασία, horsemanship, ii. 5, 33
 ἵπποδρομος, race-course, i. 8, 20
 ἴστη ὁν, ii. 1, 13. note
 ἴστον, equally, ii. 5, 7. ἐν ἴστρ, i. 8, 11. note
 ἴστημαι στρ., order to halt, ii. 4, 25. ἀρ., stop, i. 2, 27. ἴσταμαι, stand, make resistance, opposed to φεύγω, i. 10, 1. ἔστασαν, were stationed, i. 8, 5
 ἴσχυρός, powerful, ii. 5, 22. ἴσχυρός, with vehemence, ii. 5, 30
 ἴσχυς, strength of the army, i. 8, 22

Καθέζεσθαι, take up quarters, encamp, i. 5, 9: 3, 12
 καθεύδειν, go to sleep, be negligent, i. 3, 11
 καθηδηπαθεῖν, waste in pleasures, i. 3, 3
 καθίζειν εἰς τὸν θρόνον τὸν β., seat on the throne, ii. 1, 14
 καθιστάναι τὸ στρ., marshal an army, ii. 3, 3. καθιστασθαι εἰς τὴν μάχην, proceed to battle, i. 8, 6
 καὶ, therefore, i. 10, 9. ii. 2, 14: 3, 18: 5, 2. καὶ πάντες, all to a man, i. 10, 13. καὶ ἥλιος ἐδύστο, the sun was just setting, i. 10, 15. καὶ δῆλος, i. 3, 15: 4, 15. note. καὶ, redundant, i. 2, 18. καὶ ταῦτα δν, although he came from, &c. ii. 4, 15. εἰ τε καὶ, although, i. 4, 9. καίπερ, with participation, although, i. 6, 10. ii. 3, 25. καὶ γάρ, for, ii. 5, 5. καὶ —δε, and besides, and moreover, i. 8, 2. καὶ δὴ, now, i. 10, 10. καὶ μὴν, and yet, i. 7, 5. καν for καὶ ἔαν, i. 8, 12
 καιρὸς ἔστιν, it is the proper time, ii. 3, 9
 κακός, cowardly, i. 3, 18: 9, 15. κ. ἐν πολέμῳ, ii. 6, 30

κακοῦργος, an evil-doer, i. 9, 13
 κακῶς ἔχειν, be bad, i. 5, 16. ποιεῖν
 τινα, injure, ii. 5, 4
 καλαμος, a reed, i. 5, 1
 καλλωπισμός, finery, i. 9, 23
 καλὸς, pleasant, i. 2, 22 : 4, 10. ii.
 4, 14. ἵερα, favourable, ii. 2, 3
 καλῶς πειθαρχεῖν, obey willingly,
 i. 9, 17
 κάνδυς, i. 5, 8. note
 καπλεῖον, an inn, a tavern, i. 2,
 24
 καπίθη, i. 5, 6. note
 κάρφη, i. 5, 10. note
 κατὰ (1) with gen. κατὰ γηλόφου,
 down hill, i. 5, 8. (2) with accus.
 against, i. 10, 7. τὸ κατὰ τοῦτον
 εἶναι, as far as depends upon
 him, i. 6, 9. κ. μῆνα, per month,
 monthly, i. 9, 17. κ. ἥλας, in
 troops, i. 2, 16. οἱ καθ' ἑαυτοὺς,
 their enemies, i. 8, 21 : 10, 4
 καταγγέλλειν, denounce, ii. 5, 38
 κατάγειν, restore exiles, i. 1, 7.
 οἴκαδε, i. 2, 2
 καταγελᾶν τινος, deride, ii. 6, 23.
 set at defiance, i. 9, 13. ii. 4, 4
 καταθεάσθαι, look down, i. 8, 14
 κατακαίνειν. κατέκτανε, kill, i. 9, 6.
 i. 10, 7
 κατακῆρυττειν σιγῆν, proclaim si-
 lence, i. 2, 20
 κατακόπτειν, to cut down, cut to
 pieces, slay, i. 2, 25 : 5, 16 : 8,
 24 : 10, 9
 κατακτεῖν, see κατακαίνειν
 καταλαμβάνειν, overtake, ii. 2, 12.
 seize, capture, i. 10, 16
 καταλλάτεσθαι τινι, be recon-
 ciled with, i. 6, 2
 καταλύειν, stop the march, halt, i.
 8, 1. κ. πρὸς ἄριστον, halt to
 dine, i. 10, 19. κ. πρὸς τινα, put
 away enmity against, be recon-
 ciled to, i. 1, 10
 καταντιπέρας. with gen. opposite,
 i. 1, 9

καταπέτροῦν, stone to death, i.
 3, 2
 καταπράττειν, accomplish, i. 2, 2
 κατασκευάζειν, manage properly,
 i. 9, 19
 κατασκέπτεσθαι, inspect, i. 5, 12
 κατασκηνοῦν εἰς κώμας, ii. 2, 16.
 note
 καταστρέφεσθαι, subjugate, i. 9,
 14
 κατατίνειν, endeavour, ii. 5, 30
 κατατέμουνται τάφροι ἐκ διώρυχος
 ἐπὶ τ. χώραν, ditches are cut,
 &c., ii. 4, 13
 κατατίθεσθαι, deposit, ii. 5, 8
 καταφανῆς, visible, i. 8, 8. ii. 4, 14
 κατεργάζεσθαι, accomplish, ii. 6,
 22
 κατέχειν, oblige, ii. 6, 13
 κατιδεῖν, look down, take a view,
 i. 10, 14
 κέγχρος, millet, i. 2, 22
 κεισθαι, lie, i. 8, 27
 κελεύειν, i. 4, 14. note
 κενὸς φόβος, vain fear, ii. 2, 21
 κέρας, a trumpet, ii. 2, 4. note
 κεφαλαλγῆς, causing headache, ii.
 3, 15
 κήρυξ, a herald, ii. 1, 7 : 3, 2
 κηνῆδες, boots, i. 2, 16
 κοιμᾶσθαι, go to rest, ii. 1, 1
 κολάζεσθαι, chastise, ii. 5, 13
 κοινορτὸς, raised dust, dust, i. 8, 8
 κόπρος, dung, i. 6, 1
 κόπτειν, slaughter, ii. 1, 6
 κόσμος, ornament, i. 9, 23
 κράνος, helmet, i. 2, 16
 κρατεῖν, have empire over, ii. 5, 7
 κράτιστος θεραπευειν, most skilful
 in paying court to, i. 9, 20.
 συνεργός, most efficient co-
 operator, *ibid.* § 21. πάντα πάν-
 των εἶναι, surpass in all things,
 i. 9, 2
 κράτος, ἀνὰ κρ. ελαύνων ἵππω, i. 8,
 1. note. κατὰ κρ., with all their
 might, i. 8, 19

κραυγὴ, clamour, i. 2, 17
 κρείττων, more powerful, i. 2, 26
 κρεμάννυμι, suspend, i. 2, 8
 κρίνειν, judge, i. 9, 30. deem, i. 9,
 20
 κρίσις τινὸς, judgment of, i. 6, 5
 κτᾶσθαι τινα, gain the affections
 of, ii. 6, 26
 κτείνειν, kill, ii. 5, 32
 κύκλος. κύκλω, in a circle, on
 every side, i. 5, 4
 κυκλοῦν, surround, i. 8, 13
 κωλύω τοῦ καίειν, hinder from
 burning, i. 6, 2

 λαμβάνειν, receive, i. 9, 22. take,
 ii. 3, 27. capture, i. 10, 2. op-
 press, ii. 3, 21. take away, ii. 1,
 10. ἄνδρας, levy, i. 1, 6. στρ.
 πρὸς ἑαυτὸν, gain the army over
 to his own interests, ii. 5, 28.
 with gen. seize by, i. 5, 7. λαβό-
 μενος τῆς ζώνης, i. 6, 10. note.
 λαμβάνειν ἔνδεια, want come
 upon, i. 10, 18
 λαμπρότης, splendor, i. 2, 18
 λανθάνειν τρεφόμενος, maintain se-
 cretly, i. 1, 9. 10
 λέγειν, think, ii. 1, 15. 20
 λειπεσθαι, be left, ii. 4, 5
 λευκοβράκες, having white breast-
 plates, i. 8, 9
 λόγος δῆλθεν, a rumour pervaded
 the army, i. 4, 7. λ. ἐμπροσθεν, the
 former book, ii. 1, 1. εἰς λό-
 γος τινὶ ἔρχεσθαι, come to an
 interview with, ii. 5, 4
 λόγχη, a spear, ii. 2, 9
 λοιπὸν (τὸ), afterwards, ii. 2, 5
 λόφος, a hill, i. 10, 12
 λόχος, i. 2, 5. note. λοχαγὸς, i. 7, 2.
 λοχαγία, i. 4, 15
 λύειν γέφυραν, cut down a bridge,
 ii. 4, 17. 19
 λύκαι, i. 2, 10. note
 λυμαίνεσθαι τὴν πρᾶξιν τινι, frus-
 trate one's plans, i. 3, 18

λυπεῖν, molest, ii. 3, 23: 5, 14
 λυπηρὸς, grievous, ii. 5, 13

 Μακαριστότατος πολλοῖς, deemed
 most happy by many, i. 9, 6
 μάντις, a soothsayer, i. 7, 18
 μασθὸι, the nipples of the breast
 of a male, i. 4, 17
 μάχη, the field of battle, ii. 2, 6
 μεγαλοπρεπῆ δῶρα, magnificent
 gifts, i. 4, 17
 μέγας. μεγάλα ἦν, were important,
 ii. 6, 14. τὰ μεγάλα εὐ ποιεῖν,
 confer great benefits on, i. 9, 24.
 τὸ μὲν μέγιστον, principally, i.
 3, 10
 μεθίστημι. μεταστησάμενος αὐ-
 τοὺς, having ordered them to
 withdraw, ii. 3, 8. μεταστάντες,
 having withdrawn, ibid. 21
 μεῖον ἔχειν, come off worst, i. 10, 8
 μειράκιον, a youth, ii. 6, 16
 μελανία, blackness, darkness, i. 8, 8
 μελετηρὸς, assiduous, i. 9, 5
 μέλλειν, intend, ii. 5, 5
 μελίνη, panic, i. 2, 22. ii. 4, 13. στ.
 τον μελίνης, panic corn, i. 5, 10
 μέμφεσθαι τινα ἐς φιλίαν, blame
 for conduct towards friends, ii.
 6, 30
 μὲν δῆμος δὲ, i. 3, 21. μὲν—μέντοι,
 ii. 3, 9. although ... however,
 μὲν δὲ—δέ, ii. 1, 7. μέντοι,
 for δὲ proceed by μὲν, ii. 2, 16:
 6, 19. μέντοι—μέντοι, however
 ... on the other hand, ii. 3, 23.
 μέντοι δῆμος, notwithstanding, ii.
 4, 23. μέντοι, nevertheless, ii.
 3, 22. indeed, i. 9, 29
 μέσον ἡμέρας, noon, i. 8, 8. ἐν
 μέσῳ between, ii. 4, 17. ἐκ τοῦ
 μέσον ἔξιστασθαι, withdraw
 from between them, i. 5, 14
 μεταγγυνώσκειν, change one's
 mind, ii. 6, 3
 μεταμέλει ἐμοὶ, I repent, i. 6, 7
 μετεώρους τὰς ἀμάξας ἐπεικομίζειν,

carry out the wagons aloft, i. 5, 8

μετρίως ἀποκρ., answer with moderation, ii. 3, 20

μέχρι, as far as, to, ii. 2, 6. μέχρις ὅτου, to where, i. 7, 6. μέχρις ἦν, until, i. 4, 13. ii. 3, 7. 24

μή, not, with *imper. pres.*, i. 3, 3. with *inf. for* ἀπότε μή, ii. 5, 3. with an *ellipsis of φθοῦμα*, ii. 2, 12. μή οὐ, lest not, i. 7, 7. μή οὐ, with *inf.*, unless, ii. 3, 11. δεῖσας μή κατακόψῃ, i. 8, 24. note

μηρύνει, discover, ii. 2, 20

μηρύνεις ἐξέφυγε τοῦ μή καταπερωθῆναι, narrowly escaped being, &c., i. 3, 2

μισθοδότης, a paymaster, i. 3, 9

μισθός, pay, i. 2, 11. 12

μητρικαῖς τινὶ τινὸς, ἐνεκα ὑπεριηδοῦ, ii. 4, 1

μόνον, understood, i. 4, 18. ii. 5, 35

μυρίοις, said of a large *indefinite number*, in which manner the Latins use "sexcenti," ii. 1, 19

Ναύαρχος, an admiral, i. 4, 2

ναυσιπόρος ποταμός, a navigable river, ii. 2, 3

νεανίσκος, a young man, ii. 1, 13

νέμεσθαι, graze, pasture, ii. 2, 15

νικῶν πάτα, be victorious in every part of the field, i. 10, 4. ii. 1, 1

νόθος ἀδελφός, illegitimate brother, ii. 4, 26

νομίζεσθαι, be deemed, i. 2, 27

νόμος, custom, i. 2, 15

Ζενικόν, τὸ, i. e. στράτευμα μισθοφόρου, i. 2, 1

ξένοι, foreign troops, mercenaries, i. 1, 10: 3, 18. ii. 6, 28

ξυλίζεσθαι, gather fuel, ii. 4, 11

'Ο, ή, τό. οἱ δὲ *for* οὐδοι δέ, ii. 3, 2. *for* δῆλοι δέ, ii. 3, 10. τάδε, in this manner, ii. 1, 17. τὰ μὲν— δέ δὲ, ii. 6, 28

οδός, a warlike expedition, i. 4, 11

οἰκεῖν. οἰκουμένη πόλις, an inhabited city, i. 2, 6. 10. i. 4, 1. 6. ii. 4, 25. 28

οἰκεῖοι, intimate friends, ii. 6, 28

οἰκέται, servants, ii. 3, 15

οἶκος, at home: οἱ οἶκοι, fellow-countrymen at home, i. 7, 4

οἷος τε, possible, ii. 2, 3. ἡμέρα οἴα δρέπειν, a season suitable for irrigation, ii. 3, 13

σιστός, an arrow, ii. 1, 6

οἴχεσθαι, go away, ii. 4, 24. εἰς τὸ πρόσθεν, proceed further, i. 10, 5

δκνεῖν, fear, ii. 3, 9: 4, 22. be reluctant, i. 3, 17

δλκάς, a ship of burden, i. 4, 6

δμαλός, even, level, i. 5, 1. δμαλῶς προΐεναι, advance with an uniform pace, i. 8, 14

δμολογεῖται παρὰ πάντων, is acknowledged by all, i. 9, 1. δμολογουμένος ἐκ πάντων, by the general consent of all, ii. 6, 1

δμοτράπεζος, i. 8, 25: 9, 31. note

δμοῦ, together, i. 10, 8

δνομα μέγα, great glory, ii. 6, 17

δνος ἀλέτης, a mill-stone, i. 5, 5.

δ. ἄγριος, a wild ass, i. 5, 2

δξος ἐνητήρω, prepared vinegar, ii. 3, 14

δπισθεν ἐαυτῶν, behind themselves, i. 7, 9

δπισθοφυλακεῖν, bring up the rear, ii. 3, 10

δπλα, (1) a camp, ii. 2, 20. πρὸ τῶν δπλῶν, ii. 4, 15. (2) heavy-armed troops, i. e. δπλίται, ii. 2, 4. (3) ἐξέτασις ἐν τοῖς δπλοῖς γίγνεται, i. 3, 3. note. (4) δπλα τίθεσθαι: *see τίθημι*

δπλίται, armour, ii. 5, 17

δπλίτης, a heavy-armed soldier, i. 1, 2

δπλομαχία, exercise of arms, ii. 1, 7
δπότε, with *imperf.*, when, ii. 1, 1.
 with *optat.*, whenever, i. 5, 7: 9, 25
ὅπου μή, except where, i. 5, 9
ὅπως, how, in what manner, i. 6, 11. with *opt. aor.* i. 4, 5. **ὅπως**, elliptically, i. 7, 3. **οὐκ ἔστιν ὅπως οὖν**, it is hardly possible but that, ii. 4, 3
δρυνία, a pace, i. 7, 14
δρόμος, elevated, steep, i. 2, 21
δρόμος, the dawn, ii. 2, 21
δρκος θεών, an oath by the gods, ii. 5, 7
δρμάν, (sc. ἔαυτὸν) *εἰς τὸ δάκειν*, hasten to pursue, i. 8, 25. **δρμάσθαι**, march, i. 2, 5: 10, 1. ii. 1, 3: 2, 24
δρμεῖν, be moored, i. 4, 3. 6
δρμή, an expedition: **δητῶν ἐν δρμῇ**, when they were already in motion, ii. 1, 3
δτι, for **δστι**, i. 3, 14. **οῦ**, where, ii. 1, 6
δστος, religious, *observant of an oath*, opposed to **ἐπίρκος**, ii. 6, 25
δτι, with *optat.*, ii. 1, 3. that, i. 6, 7. for **διότι**, because, i. 2, 21. ii. 6, 29
οὐδαμόθεν, from no place, ii. 4, 23
οὐδέν, for **οὐ**, i. 1, 8
οὖν, therefore, i. 4, 5
ούτος, he, i. 5, 8. **ούτος**, *elegantly put after a noun or partici. p.* i. 6, 6. ii. 5, 11
ἀφείλω, **ἀφελεῖν**, oh that he were still alive, ii. 1, 4. **ἀφελος**, τὸ, utility, i. 3, 11
όχετός, a channel, ii. 4, 13
όχλος, multitude, opposed to **ἐρημία**, ii. 5, 9
όχυρός, well fortified, i. 2, 22
όψις, late, ii. 2, 16
όψις, appearance, ii. 3, 15

πάθος αὐτοῦ, the injury he had received, i. 5, 14
παιανίζειν, sing the paeon, i. 8, 17: 10, 10
παίειν, strike, wound in close fight, opposed to **βάλλειν**, i. 10, 7
παλτόν, a javelin, i. 8. 3. 27
πανύργος, crafty, ii. 6, 26
πανταχῆ, everywhere, ii. 5, 7
πάντη, from every side, i. 2, 22. ii. 3, 3
πάομαι, **πέπαγο**, had possessed, i. 9, 19
παρά, (1) with *genit.*, i. 7, 13. **π. Ξενίου**, deserting from Xenias, i. 3. 7. (2) with *dat.*, **παρὰ βασιλεῖς δῆτες**, who are with the king, i. 5, 16. (3) with *acc.*, to, for **πρὸς ἐπὶ**, i. 2, 12. 17. ii. 2, 3, 8. near, by, along, i. 9, 19. **π. ὁδὸν**, by the road-side, i. 2, 13. **π. θαλατταν**, near the sea-coast, i. 2, 24. **π. ποτὸν**, in drinking, ii. 3, 15. contrary to, **π. τὸν δρκούς**, ii. 5, 41. **π. τὴν δέξαν**, ii. 1, 18. **π. σπουδάς**, ii. 4, 5
παραγγέλλειν, give orders, i. 8. 3. 16. **παρ. εἰς τὰ ὅπλα**, call to arms, i. 5, 13
παραγίγνεσθαι, come to, i. 1, 11: 2, 3. **ἐν τῇ μάχῃ**, be present at the battle, i. 7, 12
παράδεισος, a park, i. 2, 7. ii. 4, 14
παραθαρρύνειν, encourage, ii. 4, 1
παραινεῖν. **παρήνει θαρρύνων τοιάδε**, he exhorted them encouraging them thus, i. 7, 2
παρακαλεῖν, call in, invite, i. 6, 5
παρακελευεσθαι τινι, exhort, i. 8, 11
παραλυπεῖν, create vexation, ii. 5, 29
παραμείβεσθαι, change, i. 10, 10
παραμελεῖν, disregard, ii. 5, 7
παραμένειν, remain with his countrymen, ii. 6, 2. *note*

παραμηρίδιον, armour for the thighs, i. 8, 6
 παρασάγγης, i. 2, 5. *note*
 παρατεταγμένοι, in battle array, i. 10, 10
 παρατένειν τάφρον, extend a trench, i. 7, 15
 παρέιμι. παρῆσαν Κύρῳ αἱ νῆσες ἐκ Πελοπ., i. 4, 2. παρῆσαν εἰς Σάρδεις, i. 2, 2
 παρελάνειν, ride by, i. 8, 14
 παρέρχεσθαι εἰσω τοῦ τείχους, pass to the other side of the wall, ii. 4, 12. pass by, i. 4, 4. ii. 4, 25. i. 7, 18. πάροδον, march through a pass, i. 7, 16
 παρέχειν. παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν, having permitted ourselves to be objects of his bounty, ii. 3, 32
 πάροδος, a passage, i. 4, 4
 παροιχόμενα, past offences, ii. 4, 1
 πᾶς. πάντα, sc. κατὰ, in every-
 thing, i. 3, 10
 πάσχειν. εὖ πάσχειν, be kindly treated, i. 3, 4. πάσχειν τι, suffer some evil, i. 8, 20. ὅ τι ἀν δέη, πείσομαι, I will undergo whatsoever will be necessary, i. 3, 5, 6
 πατρός, paternal, i. 7, 6
 πανει. πανεισθαι τοῦ πολ., desist from war, i. 6, 6
 πεζὴ δύναμις, infantry, i. 3, 12
 πέλτη, a spear, i. 10, 12. a target, ii. 1, 6. πελτασταὶ, i. 10, 7. πελ-
 ταστικὸν, sc. στρατεύμα, i. e. πελ-
 τασταὶ, targeteers, i. 8, 5
 περὶ ἐμὲ ἀδίκος, unjust towards me, i. 6, 8. π. πλείστου ποιεῖ-
 σθαι μηδὲν ψευδεσθαι, deem it of the greatest importance never to deceive, i. 9, 7. π. παντὸς ποιεῖσθαι, deem it of the highest importance, *ibid.* 16
 περιγύρεσθαι τινος, get the better of, i. 1, 10. ii. 1, 13

περιεῖναι τινος, surpass, i. 9, 24
 περιέχειν, surround, i. 2, 22
 περιμένειν, wait for, ii. 1, 3: 3, 2:
 4, 1
 πέριξ. οἱ πέριξ οἰκοῦντες, neigh-
 bours, ii. 5, 14
 περίπατος. ἐν περιπάτῳ εἰναι, be walking, ii. 4, 15
 περιπίπτειν τῷ, lie upon, i. 8, 28
 περιπλεῖν, sail round, i. 2, 21
 περιπτύσσειν, surround, i. 10, 9
 περιφρέω. πόλις περιφρέστο κύκλωφ,
 a city washed round about by,
 &c., i. 5, 4
 πετόνται, they fly, i. 5, 3. *note*
 πεφύλαγμένως, with precaution, ii. 4, 24
 πιέζειν, press, harass, i. 1, 10
 πίπτειν, fall, i. 9, 31
 πιστεύειν τί τινι, have confidence in, i. 3, 16. ἐπιστευον αὐτῷ, i. 9, 8
 πιστεῖς ἔλαβε, received assurance of safety, i. 2, 26
 πιστὸς, faithful, i. 5, 15: 6, 3. ii.
 5, 22. πιστὰ διδόναι καὶ λαμβά-
 νειν, give and receive pledges of faith, i. 6, 7. τὰ πιστὰ ἐγέ-
 νετο, pledges of fidelity were given, ii. 2, 10
 πιστότης, fidelity, i. 8, 29
 πλαίσιον, i. 8, 9. *note*
 πλάττεσθαι ψευδῆ, invent falsehoods, ii. 6, 26
 πλέθρων, i. 2, 5. *note*. πλεθριαῖος,
 of the extent of a plethrum, i.
 5, 4: 7, 15
 πλῆθος χώρας καὶ ἀνθρ., extent of territory and population, i. 5, 9
 πλὴν, nevertheless, i. 8, 25. ex-
 cept, i. 8, 20. i. 2, 24. with genit.,
 i. 9, 9. ii. 4, 27
 πλήρης, full, i. 5, 1
 πλησίον, near, ii. 2, 15. 18
 πλινθος ὀπτή, baked brick, ii. 4, 12
 πλοῖον, a vessel, i. 7, 15

ποδήρεις ἀσπίδες, shields reaching to the feet, i. 8, 9

ποιεῖν φόβον, frighten, i. 8, 18.

προσόδους, make an ample return of revenue, i. 9, 19. *κακῶς τινα*, annoy, ii. 4, 22. *κακῶς τὴν χώραν*, injure, ii. 3, 23. *εὖ*, deserve well, i. 9, 11. ποιεῖσθαι τὴν πορείαν, march, i. 7, 19. πόλεμον, wage war, i. 5, 9. μάχην, fight, i. 7, 2. περὶ πάντως, desire above all things, ii. 4, 3

πολεμικός, skilled in military tactics, ii. 6, 1. τὰ πολεμικά, war-like affairs, i. 6, 1

πολέμιος, hostile, i. 5, 16

πολεμος θεῶν, the vengeance of the gods, ii. 5, 7

πόλις, city for citizens, ii. 6, 2

πολυνάνθρωπος πόλις, a well-peopled city, ii. 4, 13

πονηρός, wicked, ii. 5, 21: 6, 29

πορεία, the route, ii. 2, 10

πορεύεσθαι ἐπὶ βασιλ., march against the king, ii. 3, 21

πορίζειν, supply, ii. 3, 5

πόρος, a ford, passage. πόροι, means, ii. 5, 20

πόρρω αὐτοῦ, far from him, i. 3, 12

ποτέρως. πότερα—ἢ, whether . . . or, ii. 1, 10

πού, somewhere, ii. 2, 15. ήν ποι, if anywhere, i. 2, 27

πράγματα παρέχειν τῇ χώρᾳ, disturb the country, i. 1, 11

πρανῆς, precipitous, i. 5, 8

πρᾶξις, i. 3, 16. *note*. 18. 19. ii. 6, 17

πράττειν κάκιον, be more unfortunate, i. 9, 10

πρᾶντος, tame, i. 4, 9

πρᾶος λέγειν, speak mildly, i. 5, 14

πρέπει, becomes, i. 9, 6

πρεσβεύειν παρὰ βασιλ., be an ambassador from the king, ii. 1, 18

πρὶν, until, *with indic.*, ii. 5, 33. πρὶν δὴ, before, i. 10, 19

πρὸ τῆς μάχης, before the battle, i. 7, 13. πρὸ βασιλέως, in front of the king, i. 7, 11: 8, 24. πρὸ τῶν ὅπλων, in front of the camp, ii. 4, 15. πρὸ τῆς Κιλικίας, on the frontier of Cilicia, i. 4, 4. πρὸ τοῦ ποταμοῦ, near the river, ii. 2, 4

προαγορεύειν, make proclamation, ii. 2, 20

προβάλλεσθαι τὰ ὅπλα, i. 2, 17. *note*

πρόβατα, cattle, ii. 4, 27

προδιδόναι, desert, ii. 3, 22

πρόειμι. προιόντης τῆς νυκτὸς, in the course of the night, ii. 2, 19

προεπεῖν, proclaim, i. 2, 17

προελάνειν, ride forward, i. 10, 16

προθυμεῖσθαι, desire eagerly, ii. 4, 7. προθυμεῖσθαι χαρίζεσθαι, be eager to please, i. 9, 24

προθυμία, zeal, i. 9, 18

πρόθυμος, eager, i. 3, 19. πολὺ ἔτι προθυμότερον, still more eagerly, i. 10, 10

προτίθεται. εἰ προείπειν αἴτῳ, abandon, deliver up, i. 9, 9. 10. *note*

προκαταλαμβάνειν, pre-occupy, i. 3, 14. 16. ii. 5, 18

προμετωπίδον, armour for the forehead, i. 8, 7

πρὸς, (1) *with genit.* πρὸς τοῦ ποταμοῦ, next the river, ii. 2, 4. π. θεῶν, in the sight of the gods, ii. 5, 20. ii. 1, 17. οὐκ ἡν πρὸς τοῦ τρόπου, i. 2, 11. *note*. πρὸς ὑμῶν, with you, ii. 3, 18. πρὸς πάντων ὅμολογεῖται, acknowledged by all, i. 9. 20. πρὸς θεῶν καὶ ἀνθρ. δίκαιον, i. 6, 6. *note*. πρὸς θεῶν ἀτεβῆται τρόπος, πρὸς ἀνθρ. αἰσχρὸς, ii. 5, 20. *comp.* ii. 3, 18. *note*. (2) *with dat.* οὐ πάντι πρὸς, not far from,

ι. 8, 14. *near*, i. 8, 4. (3) *with*
ασεως, πρὸς ταῦτα, concerning
 these things, i. 3, 19. 20. ii. 3,
 21

προσάγειν πρὸς τὸ κέρας, attack
 them in flank, i. 10, 9

προσαγεῖν μισθὼν, ask additional
 pay, i. 3, 21

προσδίδωμι, add, i. 9, 19

προσελαύνειν, march against, i. 7,
 18

προσέχειν ἡπτόν τινι τὸν τοῦ, pay
 less attention to, ii. 4, 2

προσήκει γένει, is related to, i. 6, 1

πρόσθειν, formerly, ii. 4, 5. τῇ
 πρόσθειν ἡμέρῃ, on the preceding
 day, ii. 3, 1

προσλαμβάνειν, put one's hand to
 the work, lend assistance, ii. 3,
 11. 12

προσποεῖσθαι, pretend, i. 3, 14.
 have pretensions to, ii. 1, 7

προστεριδιον, breast-armour, i. 8,
 7

προστίθεσθαι τῇ γνώμῃ τινὶς, *sc.*
 τὴν γῆγον, concur in an opinion,
 i. 6, 10

πρόσω, at a distance, not far off,
 ii. 2, 15. λέγει τοῦ πρόσω, pro-
 ceed any further, i. 3, 1

πρόσωπα, τὰ, countenance, ii. 6,
 11

προτέραιη, the day before, ii. 1, 3

προτιμᾶν πλέον τινός, give more
 honour to, i. 4, 14. προτιμηθῆναι
 τινος, excel in dignity, i. 6, 5

προφαίνεσθαι, appear, i. 8, 1

πρόφασις, pretext, i. 1, 7. πρό-
 φασιν ποιεῖσθαι, pretend, i. 2, 1

προφύλακες, outguards, ii. 4, 15

προχωρεῖν. ἔχοντι δ τι προχωροίη,
 having whatever might be con-
 venient, i. 9, 13

πρότοις, the great, ii. 6, 17. the
 chief, ii. 6, 26. πρότοις, for the
 first time, ii. 3, 16. first, before
 any other, *ibid.* 17

πυρθάνεσθαι, learn by enquiry, ii.
 2, 3

πῶ, ever, i. 2, 26

πρόθυμεῖν, be indolent, *opposed to*
πονεῖν, ii. 6, 6. ῥάδυμία, indo-
 lence, ii. 6, 5

βάλεται, throw off, i. 5, 8

Σατραπένειν χέραν, govern a coun-
 try as satrap, i. 7, 6

Σέλυρος, i. e. Silenus, i. 2, 13

σαφές, clearly, i. 4, 18

σήσαμον, sesame, i. 2, 22

στύλος, i. 5, 6. *note*

σιταγωγός, carrying corn, i. 7, 15

σίτον, τὸ, corn, i. 4, 19. μελίνης,
 ii. 1, 6. ii. 4, 27

σκεπάσματα, coverings for tents,
 i. 5, 10

σκευοφόροι, i. 10, 3. *note*. σκευο-
 φόρα, *sc.* θηρία, baggage-cattle,
 i. 3, 7

σκηνοῦν, encamp, ii. 4, 14

σκηνωμα, encampment, ii. 2, 17

σκηπτούχος, i. 6, 11. *note*

σκοπός, scout, ii. 2, 15

σκοταῖος ἔρχ., arrive in the dark,
 ii. 2, 17

σκότος, τὸ, darkness, dark place,
 ii. 5, 7

σοφή, accomplished, i. 10, 2

σοφία, skill in music, i. 2, 8

σπανίειν τῶν ἐπιτηδείων, be in
 want of provisions, ii. 2, 12

σπάθαι, draw, i. 8, 29

σπένδεσθαι, make a league, i. 9, 7.
 σπένδεσθαι τινι, extend the pri-
 vilege of a league to, ii. 3, 7

σπουδαῖ, treaties, i. 9, 8. ii. 1, 21

σπουδαιολογεῖσθαι, discourse se-
 riously, i. 9, 28

σπουδή, haste, expedition, i. 8, 4

στάδιον, i. 4, 1. 4. ii. 4, 13. *note*

σταθμός, station, encampment, i.
 2, 5: 7, 14: 8, 1. ii. 4, 12. day's
 march, i. 5, 5. 7. ii. 2, 12

στασιάζειν τινή, be disaffected towards, act in opposition to, ii. 5, 28

στεγάσματα, tent-covers, i. 5, 10

στεβόμενος ὁδοί, trodden roads, i. 9, 13

στενοχωρία, narrow way, i. 5, 7

στέργειν, love, ii. 6, 23

στέρνον, breast, i. 8, 26

στίβος, track, i. 6, 1

στίφος, squadron, troop, i. 8, 13. 26

στλεγγίς, i. 2, 10. note

στόλος, army, i. 2, 5. ii. 2, 12. expedition, ii. 2, 10. στόλ. ποιεῖσθαι πάλιν, proceed on the march, i. 3, 16

στρατεύειν, undertake an expedition, ii. 1, 14. στρατεύεσθαι, ii. 1, 1: 3, 20. 25. στρ. εἰς, lead an army into, i. 9

στράτευμα, army, i. 2, 18. camp, i. 5, 12

στρατηγῶν, with genit. command, i. 4, 3

στρατηγία, generalship, ii. 2, 13

στρατοπεδεύεσθαι, pitch a camp, ii. 4, 10. be encamped, ii. 2, 15. be quartered, ii. 2, 17

στρατόπεδον, army, i. 10, 18

στρεπτός, chain, i. 2, 27: 8, 29

στρουθός ἡ μεγάλη, ostrich, i. 5, 2

στυγνός, stern, ii. 6, 9. opp. φαιδρὸν ἐν προσώπῳ, § 11

συγγίγνεσθαι τινί, have a conference with, ii. 5, 2. ἀλλήλοις, meet, i. 2, 27

συγκαταστρέφεσθαι τινί, assist in subjugating, ii. 1, 14

συλλαμβάνειν, seize, throw into prison, i. 1, 3: 6, 4

συλλογήν ποιεῖσθαι, syn. ἀθροίζειν δύναμιν, and συλλέγειν στρατεύμα, levy an army, i. 1, 6

συμβάλλεσθαι χρήματά τινί, contribute money for, i. 1, 9

συμβουλεύειν, give advice, ii. 1, 12. συμβουλεύεσθαι, ask advice, i. 1, 10. i. 7, 2

σύμμαχα, allies, ii. 4, 7

συμπαταν, τὸ, on the whole, i. 5, 9

συμπίπτειν, close with, grapple with, i. 9, 6

συμπράττειν τινή, assist, support, i. 1, 8

σὺν τῷ δικαίῳ καὶ καλῷ, by just and honourable means, ii. 6, 18. σὺν understood, i. 7, 14. ii. 2, 12

συνάγειν, collect, bring together, i. 3, 9. i, 5, 10

συναδικεῖν αὐτοῖς (ἐκ τοῦ), by being an accomplice with them, ii. 6. 27

συναλλάγτεσθαι πρὸς, be reconciled to, i. 2, 1

συνάπτειν μάχην, join battle, i. 5, 15

σύνδεσμον ποιεῖσθαι, make one a supper-companion, a guest at supper, ii. 5, 27

συνεκβιβάζειν, assist in extricating, i. 5, 7

συνεπιπεύδειν, assist in hastening, i. 5, 8

σύνθημα, watch-word, i. 8, 16

συνιδεῖν, perceive, observe, i. 5, 9

σύνοδος, engagement, i. 10, 7

σύνοιδα ἐμαυτῷ πάντα σύνεσμένος αὐτοῖς, i. 3, 10. note

συνονοία, interview, ii. 5, 6

συντάττεσθαι, marshal, i. 3, 14. i. 10, 5

συντίθεσθαι, enter into a treaty, compact, i. 9, 7. φιλίαν, ii. 5, 8

συντομωτάτη ὁδὸς, shortest way, ii. 6, 22

συντράπεσθαι, table companions, i. 9, 31

συσκενάζεσθαι, pack up the baggage, i. 3, 14. ii. 1, 2

συστῆν, draw-together, stitch together, i. 5, 10

συσπειρᾶσθαι, be conglobated, i. 8, 21
 συσπουδάζειν, be industrious together, ii. 3, 11
 συστρατεύεσθαι, serve in the army together, i. 4, 3
 συστρέφειν, turn round in a body, i. 10, 6
 συχνός. συχνῷ χρόνῳ ὑστερού, in a long time after, i. 8, 8. συχνόν, at a considerable interval, i. 8, 10
 σφάγια, τὰ, victims, i. 8, 15
 σφάττειν, slay, ii. 2, 9
 σφοδρὰ ἔδεια, great want, i. 10, 18
 σχεδία, a raft, ii. 4, 28. i. 5, 10
 σχῆμα, form, i. 10, 10
 σχίζειν ἔνδα, cleave wood, i. 5, 12
 σχολαία πορεία, slow march, i. 5, 9. σχολαῖως, slowly, i. 5, 8
 σχολάζω, am at leisure, ii. 3, 2
 σῶεσθαι, save one's self, ii. 1, 19
 σωφροσύνη, moderation, i. 9, 3

Ταμεύεσθαι, dole out, parcel out, ii. 5, 18
 τάξις, order, i. 2, 18. ἐν τάξει ἐπεσθαι, follow in order, i. 8, 19
 ταπεινὸν παρέχειν, make submissive, humble, ii. 5, 13
 τάραχος, tumult, i. 8, 2
 ταπεσθαι, take one's place in the ranks, i. 7, 9. τεταγμένοι, appointed, ii. 3, 11. ταχθεῖς, i. 6, 6. note
 ταύτῃ, in this manner, ii. 6, 7
 τάφος, a sepulchre, i. 6, 11
 τάφρος, trench, i. 7, 14
 ταχὺ ἥκειν, return speedily, ii. 3, 6. τὴν ταχίστην, as soon as possible, i. 3, 14
 τὲ, for καὶ, i. 9, 5
 τεῖχος, fortress, i. 4, 4
 τεκμήριον, sign, i. 9, 29

τελευτᾶ, die, i. 9, 1. ii. 1, 1
 τέλη, τὰ, the magistracy, magistrates, ii. 6, 4
 τέλος, at length, i. 10, 13. ii. 3, 26
 τίμερον, to-day, i. 9, 25
 τιμέρα ὄρθην ἔχειν, ii. 5, 23. note
 τιθέναι ἀγάνα, propose public games, i. 2, 10. τιθεσθαι τὰ ὅπλα, i. 6, 4. i. 5, 14. note. θέμενοι τὰ ὅπλα ἀνεπαύοντο, i. 10, 15. τιθ. τὰ ὅπλα εἰς τάξιν, ii. 2, 21. τιθ. τὰ ὅπλα ἐν τάξει, ii. 2, 8. τιθ. τὰ ὅπλα κατὰ χώραν, i. 5, 17. note
 τίμος, esteemed, in estimation, i. 2, 27
 τιμωρεῖσθαι. τιμωρθεῖς ἀπέθανε, died by punishment, ii. 6, 29
 τίς. ὅποιον ἀν τι, whatsoever, ii. 2, 2. εἴ τι σιτίον, all the food, i. 10, 18
 τοιγαροῦν, therefore, i. 9, 18
 τοξεύειν, shoot with arrows, i. 8, 20
 τοξική, archery, i. 9, 5
 τοσοὶδε, so few, ii. 4, 4
 τοσούσιον, thus much, i. 3, 15
 τότε, then, opposed to, τὸ ἀρχαῖον, i. 1, 6
 τοῦμπαλιν. εἰς τοῦμπαλιν ἀπίεναι, return back again, i. 4, 15
 τραγήματα, sweetmeats, ii. 3, 15
 τραχὺς φωνῆ, rough in voice, ii. 6, 9
 τρέειν, tremble with fear, dread, i. 9, 6
 τρέπειν εἰς φυγὴν, turn to flight, i. 8, 24
 τρίτος. τὸ τρίτον, the third time, i. 6, 8
 τρόπος, manner, ii. 5, 20. i. 9, 22
 τυγχάνειν τινὸς, obtain from, i. 4, 15. τυγχάνω ἔχων, happen to have, i. 10, 3. ii. 2, 20. ἔτυχε θυόμενος, happened to be sacrificing, ii. 1, 9. ὡς ἔτυγχανον

ἔκαστοι, each as it happened, ii. 2, 17. τυγχ. τελευτῆς, to have perished, ii. 6, 26 τυρὸς, cheese, ii. 4, 28

"Υλη, underwood, i. 5, 1 ὑπάγεια, ὑπάγεσθαι, urge by suggestion, ii. 1, 18. induce, seduce, ii. 4, 3 ὑπάρχειν, be present, favour, i. 4, 4. ii. 2, 11. ὑπαρχόντων τοιούτων ἡμῶν εἰς φιλίαν, since we have such reasons for continuing friends, ii. 5, 24. ὑπάρχω εὖ ποιῶν, take the lead in doing a kindness, ii. 3, 23

ὑπαρχος, provincial governor, i. 2, 20. i. 8, 5

ὑπελαύνειν, ride up, i. 8, 15 ὑπέρ, for, i. 7, 3. ὑπέρ τῆς κώμης γῆλοφος ἦν, over, above, i. 10, 11. ὑπέρ ἐκατέρουν, for, i. 8, 27. ὑπέρ Κύρου μάχ., in behalf of, i. 9, 31

ὑπερβολή. ἐν τῇ ὑπερβολῇ τῶν ὁρέων, in passing over the mountains, i. 2, 25

ὑπερθεν, from above, i. 4, 4

ὑπέρσχετο βουλεύσασθαι, ii. 3, 20. note. *Comp.* i. 2, 2

ὑπηρέτειν, serve, ii. 5, 14

ὑπηρέτης, servant, i. 9, 18. ii. 1, 9. ὑπό, (1) *with gen.*, ὑπὸ λιμοῦ, ii. 2, 11. (2) *with dat.*, i. 2, 8. (3) *with acc.*, ὑπὸ τὸν λόφον, at the foot of the hill, i. 10, 14

ὑποδεέστεροι τινος, inferior to, ii. 9, 5

ὑποζύγιον, beast of burden, i. 3, 1: 5, 5. ii. 1, 6

ὑποκρίπτεσθαι, conceal, i. 9, 19

ὑπολαμβάνειν τοὺς φεύγοντας, receive, i. 1, 7. answer, ii. 1, 15

ὑπομαλακίζομενος, yielding to fear, ii. 1, 14

ὑπόμνημα, memorial, i. 6, 3

ὑποπέμπειν, send secretly, ii. 4, 22

ὑποπτεύειν, suspect, ii. 3, 13

ὑποστρέφειν, turn aside, ii. 1, 18. note

ὑποχον τῷ θεῷ, subject to God, ii. 5, 7

ὑποχωρέιν, make way for, i. 4, 18. i. 7, 17

ὑποψία, suspicion, ii. 4, 10

ὑστεραῖα, (τῇ) on the following day, ii. 2, 18. εἰς τὴν ὑστεραίαν, ii. 3, 25. note

ὑστερεῖν τῆς μάχης ἡμέρας πέντε, come five days after the battle, be too late for the battle by five days, i. 7, 12

ὑφόραν, suspect, ii. 4, 10

Φαίνειν. φαίνεσθαι, come into sight, ii. 1, 2. appear, i. 6, 1: 9, 15. ii. 2, 15: 5, 1. appear, be, i. 3, 19. στενοχωρίας καὶ πηλοῦ φανέντος, when a narrow and muddy road presented itself, i. 5, 7

φαλαγξ, i. 2, 17: 8, 17: 10, 10. ii. 3, 3

φανερὸς ἦν πειρώμενος, was manifestly endeavouring, i. 9, 11. φανερὸς γίγνομαι ἐπιβουλεύων, openly plot, i. 6, 8. φανερώς πλουτοῦντες, not concealing their wealth, i. 9, 19

φέρειν καὶ ἀγειν, plunder, ii. 6, 5. φέρειν τιμῆν, confer honour, ii. 1, 17. φέρ. μισθὸν, receive pay, i. 3, 21. φέρω χαλεπῶς τοῖς παροῦσι πρ., I feel distressed at, &c., i. 3, 3

φεύγειν, be an exile, i. 9, 9

φημι. ἔφασαν, there was a report, ii. 1, 14

φθάνω καταλαμβάνων, syn. προκαταλαμβάνω, pre-occupy, i. 3, 14. φθάσαι βουλόμενος, be beforehand in eagerness, ii. 5, 5

φθέγγεσθαι, raise a shout, i. 8, 18

φίλιος, friendly, i. 6, 3. φίλιοι, his

own, i. 8, 14. φιλία χόρα, a friendly territory, i. 3, 14. πρὸς φίλιαν, i. 3, 19. *note*. ii. 3, 26. 27

φιλόθηρος, fondness for the chace, i. 9, 6

φιλοκερδεῖν ἐκ τοῦ ἀδίκου, profit by injustice, i. 9, 16

φιλοκίνδυνος, ready to face danger, ii. 6, 7

φιλομαθής, fond of learning, i. 9, 5

φιλοπόλεμος, fond of war, ii. 6, 1

φιλοτιμεῖσθαι, be influenced by the love of honour, i. 4, 7

φιλυαρεῖν, φιλυαρίαι, fooleries, nonsense, i. 3, 18

φοβεῖν. τὸ φοβεῖσθαι τὴν π. ε. τιμωρίαν, dreading punishment from, &c., ii. 6, 14

φόβος τιδός, the terror which a person feels; ἐκ τινος εἰς τινα, that struck into another, i. 2, 18

φοινικοτής, i. 2, 20. *note*

φοινικοῦς χιτῶνας, purple vests, i. 2, 16. *note*

φοίνιξ, ii. 3, 10

φράξειν, order, ii. 3, 3

φρόνιμος ἐγένετο, i. 10, 7. *note*

φροντίζειν, be anxious, ii. 3, 25

φρούραρχος, commander of a garrison, i. 1, 6

φρούριον. εἰς φρούρια, in garrison duty, i. 4, 15

φνγός, an exile, i. 2, 9

φυλακή, a guard, i. 4, 4. ii. 4, 17. φύλ. φυλάττειν, keep guard, ii. 6, 10

φυλάττειν τὴν εἰσβολὴν, guard the defile, i. 2, 21. φυλάττεσθαι, guard against, i. 6, 9. ii. 2, 16

Χαλεπάνειν, be indignant, i. 5, 11

χαλεπός, morose, ii. 6, 9. 12. χαλ. ἐχθρός, a formidable enemy, i. 3, 12

χαρίζεσθαι, gratify, grant a favour, ii. 3, 19

χάριν εἰδέναι, ἀποδιδόναι, i. 4, 15. *note*. χάριν ἔχειν, ii. 5, 14

χειμῶν, excessive cold, i. 7, 6

χείρ. εἰς χεῖρας λέναι, i. 2, 26. *note*

χλός, fodder, i. 5, 7: 8, 1: 9, 27

χωνιξ, i. 5, 6. *note*

χόρος, grass, i. 5, 5. χ. κοῦφος, hay, i. 5, 10

χρήσις, wish, i. 3, 20: 8, 22. ii. 5, 2

χρήματα, money, i. 2, 27

χρήσθαι τινι ὡς ἀνάδρομ, treat as an effeminate coward, ii. 6, 25

χρυσόν, gold coin, i. 1, 9. i. 7, 18

χρυσοχάλινος, having a golden bit, i. 2, 27

χωρεῖν, contain, i. 5, 6. march, ii. 4, 10. proceed, i. 10, 13

χωρίον ὁχυρόν, a fortified place, i. 2, 24

χωρός, apart: *with gen.*, without, i. 4, 13

Ψέλλιον, a bracelet, i. 2, 27: 5, 8: 8, 29

ψευδεῖσθαι πρὸς τινα, prove false to, i. 3, 5. ἐψεύσθη τοῦτο, in this he was mistaken, i. 8, 11. *Comp.* ii. 2, 13

ψηφίζεσθαι, decree, i. 4, 15

ψυλή χώρα, a barren country, i. 5, 5. ψ. κεφαλὴ, bare head, i. 8, 6

ψυλοῦν, strip, forsake, i. 10. 13

Ὄδε πως, somewhat in this manner, i. 7, 9

ὤμος, cruel, ii. 6, 12

ὤρα, time, i. 3, 11. 12. season of the year, i. 4, 10. ii. 3, 13

ὤραιος, in the bloom of youth, ii. 6, 28

ὤς, *for ὅτι*, ii. 5, 6. *with an ellipsis*, i. 3, 15. *with opt.* ii. 6, 10. ὡς, *for ὅπως*, ὥν, *with opt.* i. 3, 14: 6, 9: 9, 21. ii. 1, 2. *with infinit.*

i. 8, 10. *for ἐπει*, i. 8, 18: 10, 5. *as*, i. 6, 3: 9, 1. ii. 1, 1: 4, 23. *ὡς πολεμίαν οὐσαν*, as being an enemy's country, i. 2, 19. *with gent. absol.* i. 3, 6. *ὡς πολέμου ὄντος*, ii. 1, 21. *ὡς, with part. fut.* *ὡς πολεμήσων*, for the purpose of making war, ii. 6, 2. *ὡς ἀπιών*, as if with a view of departing, ii. 4, 8. *ὡς ἀπάγων*, for the purpose of conducting back, ii. 3, 29. *ὡς ἀπιόντας πάλιν εἰς Ἑλλ.*, in the expectation of returning, &c., i. 4, 7. *ὡς, with partic. pres.* *ὡς βουλόμενος*, pretending that he wished, i. 1, 11. *ὡς, with preposit.* *ὡς εἰς πολέμον*, for the purpose of war, i. 9, 23. *ὡς εἰς ἀγορὰν*, for the purpose of marketing, ii. 5, 30. *with an ellipsis of ἐπι*, or *πρός*: *ὡς βασιλέα, to the king*, i. 2, 4. ii. 3, 29: 6, 1. *ὡς, after comparat.* *ἢ ὡς, than that*, i. 2, 4. *θάρρον ἢ ὡς τις ἀν φέρει*, quicker than one could imagine, i. 5, 8. *ὡς, with superlat.* *ὡς μέγιστος ἀν εἴης*, you would be the most powerful, ii. 5, 14. *with numerals, about*, i. 6, 1: 7, 16. *ὡς μὴ, as not, before an infinit.* i. 5, 10. *with conjunc.* ii. 4, 17
ὡς, so, i. 8, 21
ἄντε, with indicat. therefore, i. 7, 7. ii. 2, 17: 3, 25: 6, 12. *with infinit.* therefore, ii. 4, 26. *understood*, ii. 1, 6
ἀτελῆ, a scar, i. 9, 6
ὠτις, a bustard, i. 5, 2, 3

THE END.



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